

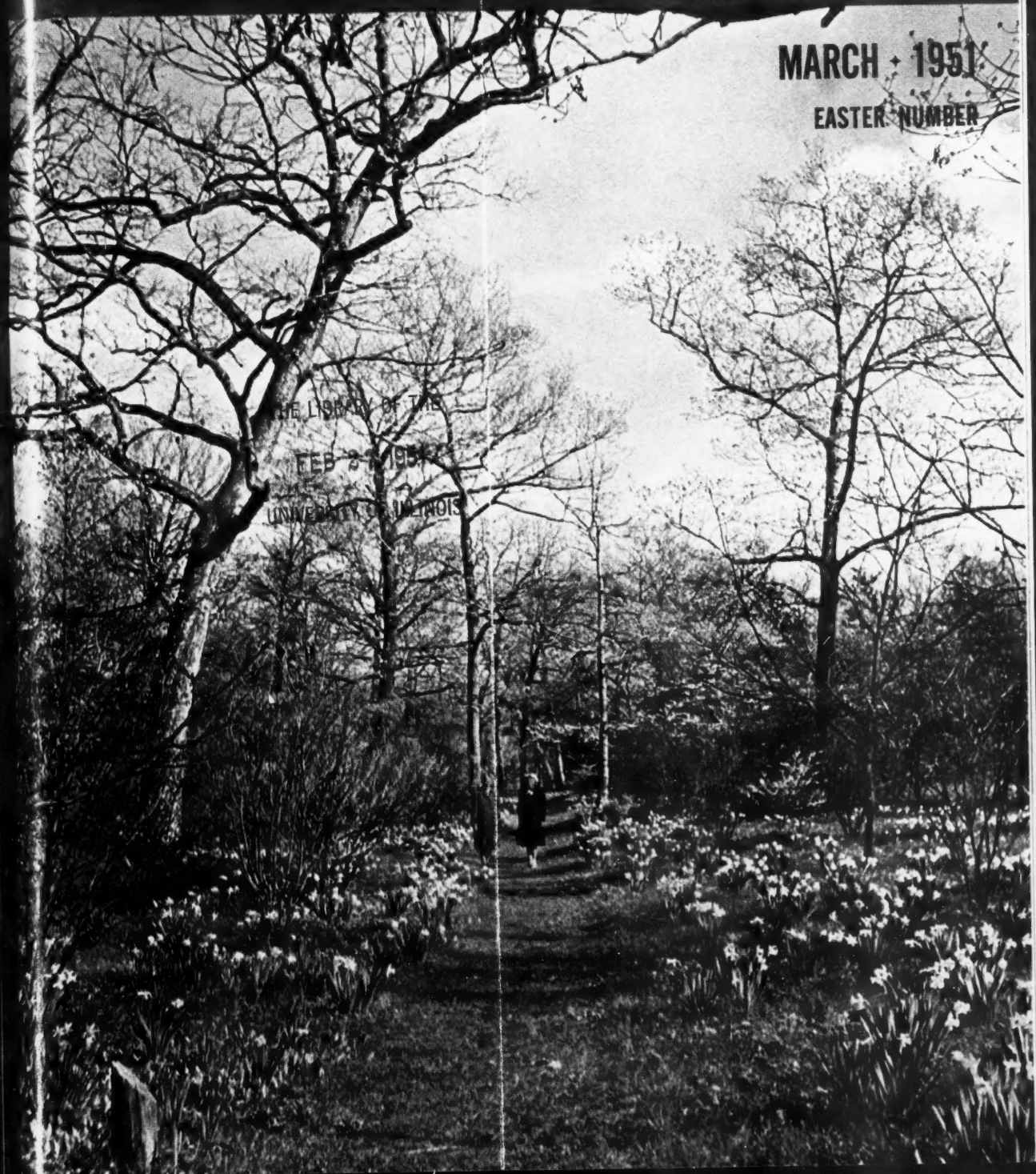
# Moody

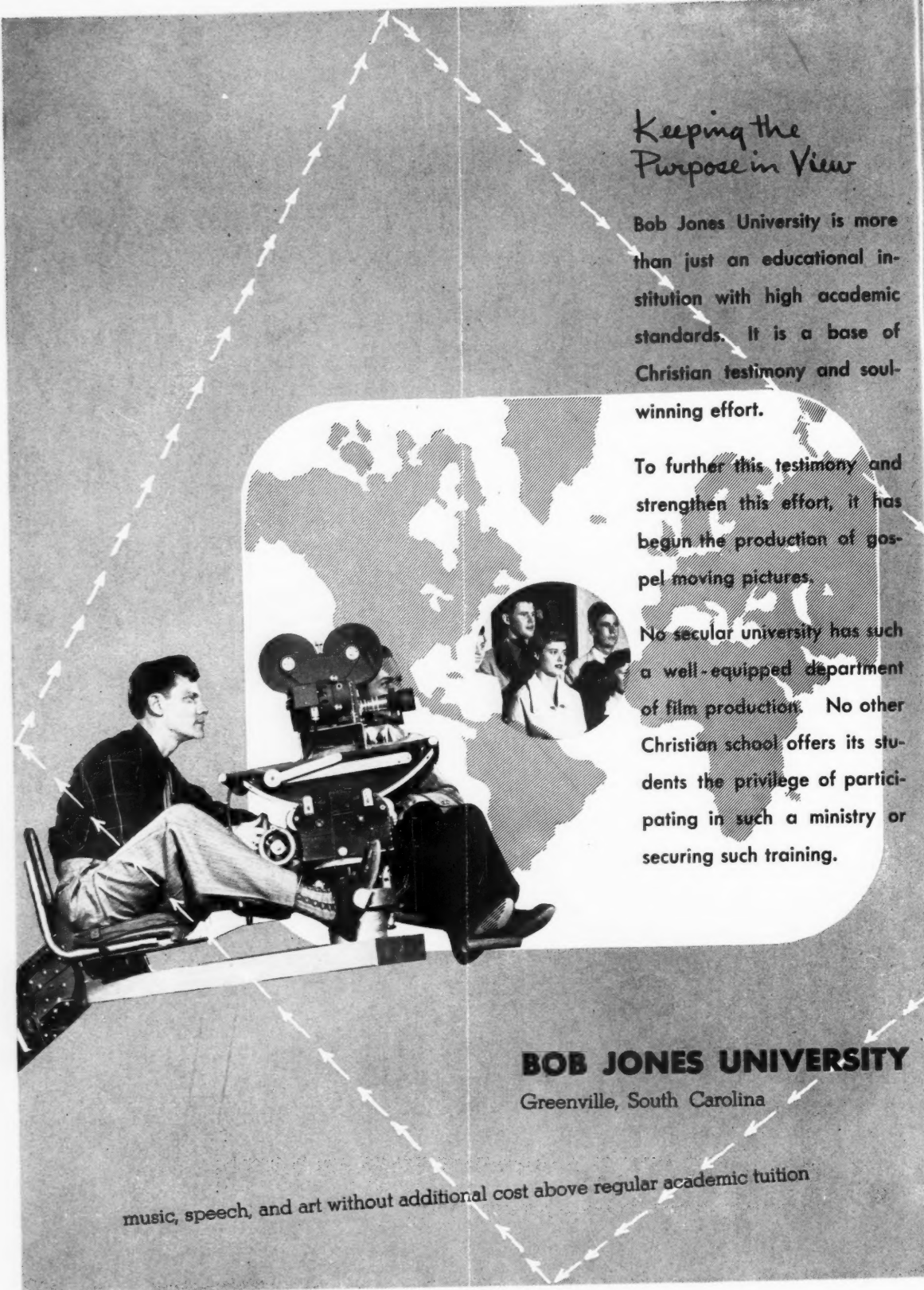
## MONTHLY

MARCH • 1951

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# MOODY MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE  
Publication Manager

WILLIAM CULBERTSON  
Editor

WAYNE CHRISTIANSON  
Assistant to Editor

Vol. 51

MARCH, 1951

No. 7

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Youth Supplement Cover by Commercial Appeal

☆ ☆ ☆

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Published at Mt. Morris, Ill., by The Moody Bible Institute of Chicago

Address all correspondence for publication to MOODY MONTHLY,

820 North La Salle Street, Chicago 10, Ill.

Copyright, 1951, by The Moody Bible Institute of Chicago

Printed in U.S.A.

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918. POSTMASTER: Please return all undeliverable magazines to Moody Monthly, 820 N. LaSalle Street, Chicago 10, Illinois, U.S.A., on Form 3579. Postage Guaranteed.

March, 1951

## In This Issue

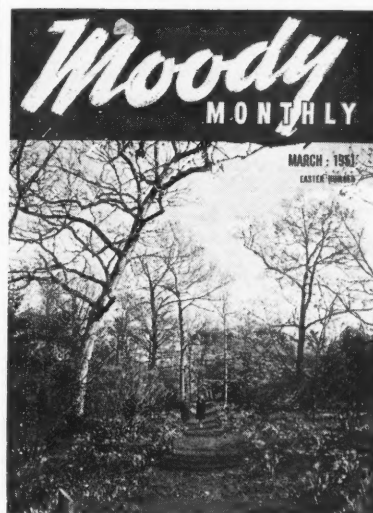
► Once again we are approaching the season especially associated with the death and resurrection of our blessed Lord. For reading which turns the mind and heart to those tremendous and meaningful events, we particularly recommend "The Christ of the Forty Days" by William R. Newell. The article is warm, personalized and filled with clear-cut, helpful Bible teaching—just the kind of article MOODY MONTHLY readers are most likely to appreciate.

► Along much different lines, but with a definite Easter message, is M. Ruth Calderwood's well-written story, "Song of Easter." We also recommend Pierce Hiscock's poem, "His Hands."

► On the contemporary side this month is "1952: a Sequel." It follows the editor's article, "Two Years to Work?" brought to MOODY MONTHLY readers in March, 1950. The swift march of world events, the increasing urgency of grasping present opportunities and the interest shown by Christian people since the first article's publication led to the writing of this sequel.

► The editors also wish to call your particular attention to the new series of three panoramic Bible studies on the Revelation by Dr. Merrill C. Tenney, of Wheaton College. Prepared especially for those to whom Revelation seems hard to understand, the series also provides a fresh view of this portion of Scripture which will bless more experienced Bible students. Begin these studies this month with "The Christ of the Churches." Parts two and three will follow in April and May.

## THIS MONTH'S COVER



★ SPRING COMES AGAIN at the Morton Arboretum near Chicago, where this scene was caught in color by Photographer Martha E. Park. The early flowers blooming against a background of deepening green, the blue, wind-swept sky . . . these speak unmistakably of the recurring miracle of new life in nature, of that season when we are led to think especially of the resurrection of our Lord and of the new life we have eternally in Him.



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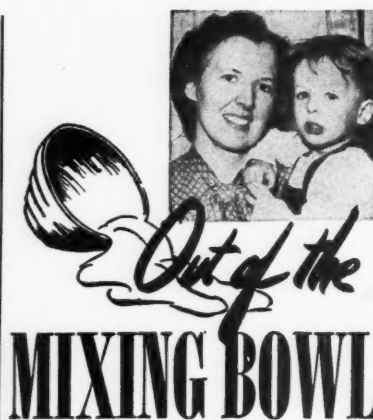


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MRS. WILLARD ALDRICH

### Hit or Miss

**M**OMMIE was looking through pillowcases of ironing, trying to find a certain white shirt for Tad.

"Other women don't let things pile up this way," she scolded herself, reaching for the second fat pillowcase.

"True," replied her kinder self, "but other women don't have nine children and a big house." Such a comforting excuse!

Turning to three-year-old Taddie she asked, "Are you my sweet angel today?"

"No," he answered, "I'm just one of the kids. How many kids a' we got?"

"Oh, nine or ten. Nine, I guess," answered Mommie, shaking out the contents of the third pillowcase. My, what a stack it made added to the other two!

"Nine! Wow, what a gob a' kids," exclaimed Taddie.

"Yes, that's right. And they aren't all angels either," thought Mommie, reaching for the little white sport shirt which came tumbling out on the pile.

Just the other night there had been a fuss at the dinner table.

"You're taking too much room on the bench!"

"I am not. You keep poking me with your elbow. You don't need to stick out your arms when you cut your meat." And the bickering continued.

"Now stop your fussing, children, or you'll have to leave the table," cautioned Daddy, eyeing the offenders.

There was calm for an interval and then more fussing, followed by a re-sounding slap. Becky wailed in loud crescendo.

"Now you may leave the table," said Daddy to the guilty slapper. "And go to your room."

"But, Daddy," she protested, "that isn't fair, because Becky slapped me, too. She shouldn't get to have her jello."

"Did you, Becky? Did you slap, too?"

"No," sniffed Becky tearfully, rubbing her shoulder, "no, I didn't—I missed."

Amid the peals of laughter, Daddy called out, "Come on back to the table. If Becky's such a poor shot nobody needs to be punished. And now everyone eat

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

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Th.D., Editor  
SHINGTON  
Monthly

nicely and try to be kind to one another, even brothers and sisters."

"Why do they act that way?" thought Mommie, feeling discouraged with her brood.

They act that way because they were born that way. Adam and Eve were created sinless, but they sinned. Later Adam "begat a son in his own likeness" (Gen. 5:2). And so it has been all down the line. Wherefore we can say, "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

It is the sin nature that makes the children slap one another, sin nature aided by a natural weariness at the end of the day. When slapped, they slap back—if they can.

But there was One, One of whom it is written, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isa. 50:6).

He did not retaliate, because there was not the sin nature in Him, and because "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

He came to bear our sins, the sin of all of us—even of little girls who slap. He did it because of love for us. "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:7,8).

Life is short, but there is always time for courtesy.—Emerson.

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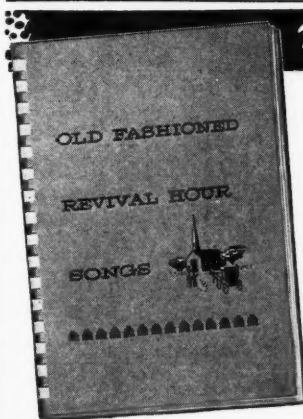
\*Although Dr. Ironside was called into the presence of Christ in January of this year, his writings will live after him in OUR HOPE for some months to come.

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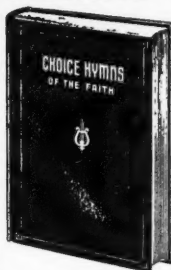
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Rev. Jacob Peltz

Economic conditions in Europe and in Israel have become critical. This we learn from the increasing numbers of Hebrew Christians appealing to us out of their misery and distress. From Berlin, where there are about 5000 surviving Hebrew Christians, one of our representatives writes: "Nearly 90% of our group of people are unemployed. The number of those in misery and despair increases daily."

From another city in Germany an anxious but trusting Hebrew Christian mother says: "We live in the most distressing conditions. My child is ill with T.B. The medicine he needs is nourishing food, which we do not have. Yet we do not despair, for we still believe somehow that God will not forsake us!"

Dear Christian reader, please pray for these Hebrew Christians, some of whom miraculously escaped death during the Nazi era of persecution. We must not abandon these brethren of our Lord now. Let us not weary in well doing.

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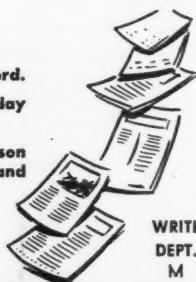
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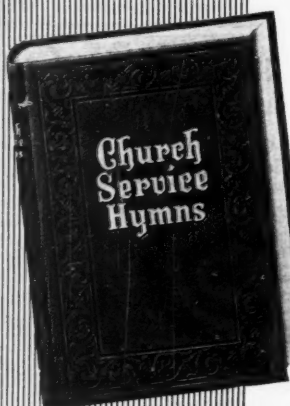
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## Our Moody Readers

### A Parent Speaks

I have enjoyed your articles on Christian education in the home. I have only one fault to find: there were not enough of them and not enough detail.

Mr. Gaebelin's remarks that raising a child in the straight and narrow way nowadays was difficult, is the understatement of the month. If you add to this fact that many of us parents are new converts, you can readily see that it is a case of the blind leading the blind.

We have been saved a year. We have three children, ages five, seven and nine. I have shed more tears of despair not only over them, but also over my own inability in this last year, than anyone except the Lord and I will ever know.

We have finally—at the end of this year—made progress. We have a short prayer in the morning before everyone leaves. We have a short time in the evening when we sing a few songs, have a prayer and read a chapter aloud and I try to answer questions. Sometimes I honestly don't know the answers. Believe me it takes more time for me to pray and read my Bible to accomplish these few minutes of family devotional time than most people would realize, but it pays off. My children are happier, kinder, more controlled than ever before, and my oldest girl who is saved very definitely made every bit of it worth while this month. Here is the theme she wrote at school.

### Why I Like Christmas

I like Christmas because it is Jesus' birthday. He came to take away sins. It is nice to have a jolly home. And a tree with ornaments. But I think it is nicer to have the Lord Jesus Christ.—Patsy Ann Bowers

It was so unusual the teacher had her show it to the principal. And to make my cup run over she invited a fellow classmate to Bible study and the little girl was saved.

To every parent who wonders how to bring about a family centered on Christ, my advice to the mother is, read your Bible, pray and don't give up in unbelief or despair over setbacks and discouragements. I think our hardest problem was to convince the children that the Lord must be first. But the Lord was on our side, so how could we lose?—Mrs. H. M. Bowers, San Diego, Calif.

### The Youthful View

To my mind the January issue is the best and most-up-to-date I have received so far. I read with interest "The Future of Missions in Red China" by Kane. I enjoyed the YOUTH SUPPLEMENT, too, for you see I am sixty-eight years young.—Mrs. Nora Fringer, Chicago, Ill.

### Creation Covers

May I compliment you on the improvements in MOODY MONTHLY since my student days at MBI. Your subject matter is of a much deeper nature, and the articles concerning a deeper experience

Moody Monthly



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Monthly

with God have been thoroughly appreci-  
ated.

I noticed in a back issue some unfavor-  
able comment on your covers. While it  
is true that believers should be concerned  
primarily with things spiritual, yet let's  
not become so narrow that we cannot  
appreciate the wonders of God's creation.  
Keep coming with the scenic and the  
human interest pictures.—W. V. Cox,  
Gaylord, Mich.

#### Sin Is Still Sin

A few comments on the October edi-  
torial, "What About Bible Language?" I  
believe like Billy Graham and Bishop  
Oxnam. I do not think it should be  
changed at all; the present language is  
plain enough for me, and I am consid-  
ered by some to be very ignorant. Sin  
is still sin in any language and trans-  
gression of the law is sin, too (1 John  
3:4). And the wages of sin is death.  
How are we to be delivered from this  
death? . . . Christ and His blood shed for  
us.—Ray Finch, Molina, Colo.

#### Concerning Dr. Ironside

What a shock it was to read that Dr.  
H. A. Ironside has gone home so sud-  
denly. Having been a close friend for  
many years, I can bear witness to the  
devoted friendship he showed those who  
were close to him. In conferences . . .  
he never failed to uplift his hearers with  
his deep love for Christ and His Word . . .

God is taking His choicest saints home.  
It behooves us to stir ourselves and en-  
deavor to try to fill the place of those  
who have set all such a wonderful exam-  
ple of faithfulness and painstaking de-  
votedness to the Lord.—L. Sale-Harrison,  
Seattle, Wash.

#### Sweet Morsel

I might say that the word by Gipsy  
Smith came as a sweet morsel to my soul,  
for it was under his preaching fifty years  
ago the Lord saved me. And I can truly  
say, "Hallelujah, what a Saviour."—D. M.  
Rycroft, Toronto, Ont.

#### Happy Subscribers; Happy Salesmen

I received my new bike that I earned in  
selling MOODY MONTHLY subscriptions.  
All the kids in our neighborhood think  
it's pretty swell to be able to earn your  
own bike when you're only ten like I am.  
Some of my subscribers have already told  
me how they enjoy the magazine, and I  
know they will like it even more.—David  
Fry, Bozeman, Mont.

#### More Stories?

"The Acts of the Apostates" is wonder-  
ful and so instructive. In the December  
issue we have two stories; how I enjoyed  
them: Can't we have a story in every  
magazine? Perhaps a serial. It would  
be so interesting for us who have little  
time to read.—Mrs. J. J. McCracken,  
Grand Haven, Mich.

#### Evening Reading

Instead of purchasing an evening pa-  
per to read coming home each night from  
work, I read and reread every article in  
the MOODY MONTHLY.—Marjorie I. Tuck-  
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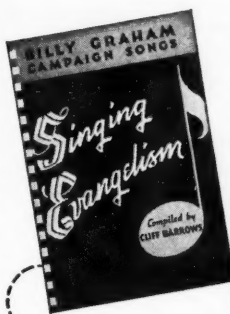
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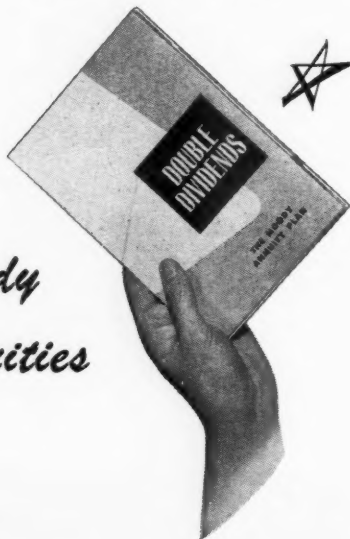
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# Editorials

## Resurrection Proof for Today

There is a power and an impact in the fact of the resurrection which is all too seldom realized. After Pentecost the apostles were led by the Holy Spirit to emphasize the resurrection repeatedly. Some to whom they witnessed—as those mentioned in Acts 17:32—responded with scoffing unbelief. Others believed and experienced a vital conviction which transformed their lives into flaming testimonies.

Today at a time distance of 2,000 years, the god of this world is seemingly making an effort to minimize the fact of our Lord's resurrection by encouraging mere intellectual acceptance. Many of those who have not yet received Christ as their personal Saviour regard the fact of a living Christ with neither firm belief on the one hand, nor with open skepticism on the other. And this is sufficient to accomplish Satan's purpose.

Though there is much historical evidence of the resurrection, most unbelievers are not sufficiently interested to search it out or even to examine it once it is brought to their attention. There is one kind of evidence, however, which seldom fails to give pause to the skeptic and which often challenges the careless and indifferent. That is the evidence of a transformed and radiant Christian life which day by day demonstrates the presence of the Lord.

As the transformation of the disciples from a discouraged, wavering band of brokenhearted men to martyr preachers was proof of a living Christ, so the life of the believer who reveals the indwelling presence of Christ will today beckon the unsaved to the reality of the resurrection and the good news of the gospel. May your life this Easter season and in the months ahead cause the unbelievers around you to exclaim with real conviction, "Christ is risen indeed, and I, too, want to know Him."

## Preparation For Last Things

The world's unbelief concerning the second coming of Christ has not changed through the centuries. While the un-

believer may ask, "Where is the promise of His coming?" declaring that "all things continue as they were from the beginning of creation," the discerning Christian is constantly confronted with evidence to the contrary. Wherever he looks he sees unmistakable signs that the world is being borne along on a swift tide of events toward the day of consummation and victory of our Lord.

To such a one, whose eyes and heart have been quickened by the Word of God, all things are not continuing as in the past. He sees the nation Israel once more gathered about the city of Zion. He sees the trend toward apostasy on the part of a large segment of the professing Church and the growth of a world church organization. Day by day he is reminded of the spirit of Antichrist at work around the globe.

In addition to these, he sees significance in the pattern of events which is preparing the minds of people everywhere for the rule of the Antichrist, whose reign is so clearly pictured in Scripture. The horror of modern warfare, the failure of the United Nations, the rise of militant Communism, the fear of men everywhere are all contributing to that frame of mind which will welcome strong-man leadership.

Within the last few weeks, a news broadcast from London made particular mention of the feeling of public discontent with the dearth of outstanding leadership. Writing in *Our Hope*, Dr. Wilbur M. Smith quotes a similar expression of opinion by Belgium's former Premier P. H. Spaak in the newspaper, *Le Soir*.

"The truth is," says Mr. Spaak, "that the method of [international] committees has failed. What we need is a person; someone of the highest order, or great experience, of great authority, of wide influence, of great energy. Let him come and let him come quickly—either a civilian or a military man, no matter what his nationality—who will cut all the red tape, shove out of the way all the committees, wake up all peoples, and galvanize all governments into action. Let him come quickly, this man we need and for whom we wait, who will take charge of the defense of the West. Once more I say, it is not too late, but it is high time."

More and more this seems to be the cry. The turn in thinking is natural and inevitable. Where man turns from dependence on God, the dependence on human leadership must increase.

Let no one conclude from this that the Antichrist must necessarily come next month, next year, or in the next score of years. But let us take note of the direction in which the current is bearing us, and renew our consecration during the momentous days in which we live.

## Keeping Step In a Year of Change

As long as the Church remains in the world, its awareness of changing human problems has much bearing upon its effectiveness in the task of leading men to Christ and encouraging them in their spiritual growth.

We are living in times of particularly swift and sweeping change to which evangelical believers should be keenly alert. One recent summary of the economic and social picture, for example, points out that among other things we are experiencing: (1) a definite movement of population to industrial cities for defense work, (2) marked increase in the number of women engaged in full-time employment, (3) a boom in marriages comparable to what was experienced in 1941, and (4), as everyone well knows, steadily increasing numbers of men and women in military service.

Each of these trends suggests changing opportunities and responsibilities for the wide-awake church. Shifting population, for example, means broken church ties at home; failure on the part of many families to re-establish ties in their new locations. Believers weak in the faith drift away from the Lord, and unbelievers who have formerly been under the hearing of the gospel may stray forever beyond reach.

In view of these facts, many churches in expanding industrial areas should even now be formulating definite plans for contacting newly arrived families in their communities, inviting children to Sunday school, welcoming young people and adults and drawing them quickly into the sphere of gospel influence.

Churches which are losing members and friends to industrial areas also have a responsibility for encouraging those who are leaving to re-establish church connections promptly in their new locations. Often they can be provided with Christian contacts in the community to which they are moving and follow-up correspondence maintained until it is known that they have found a satisfactory church home.

Each of the other trends mentioned also suggests specific needs which will be found to exist in many communities. If more and more mothers go into employment, possibly the church should accept more responsibility for looking after children. After-school Bible instruction might now be welcomed by many parents. In some areas some kind of day nursery arrangement might forge a new and effective link between the home and the church and Sunday school. The in-

creasing number of marriages and the growing number of persons in the armed forces may lead to the need for special attention and special activities for brides with husbands in service or for visiting servicemen.

Industry has for months been adjusting its operations to meet changing demands and changing conditions. The Church, which has been entrusted with the life and death message of salvation, should be no less prompt to gear itself to these changes as they affect the persons it seeks to reach. What is done will, of course, have to be planned and carried out with the realization that the unchanging need of every man, woman and child in every circumstance is the Saviour. But it should also be done with the awareness that the church which is sensitive to the human problems of those around it is best prepared to reach and win souls for the Lord Jesus Christ.

### Growth for Young Believers

The letter from Mrs. H. M. Bowers on page 436 of this issue should strike a sympathetic chord in the heart of every Christian parent. Truly, of all the responsibilities borne by fathers and mothers, none is so vital as that of leading children to the Saviour and guiding them thereafter in their growth in grace.

Much has been said—and emphasis still is needed—regarding the period when the child is being led to see his need for Christ as Saviour. Much less has seemingly been said concerning the critical period of spiritual growth which must then follow if the young believer is to become a mature and earnest Christian.

A great deal of sanctified counsel has been compressed into a recent Family Altar League tract by Roy A. Brehm. The child who has accepted Christ, Mr. Brehm points out, will need prayer and counsel as urgently as before he was saved. He should have a daily set time for reading and careful, unhurried meditation on the Word of God. This should be followed by ample time for prayer. These personal devotions should be in addition to the family worship time. If possible, the first half hour or more in the morning should be strictly reserved

for this important purpose. Even with such help, however, the young believer may well encounter a critical problem.

"All too soon," the tract points out, "he is likely to be in distress as he finds thoughts, desires and feelings within him that are anything but Christian. He may fear that his experience was but a passing emotion, or if he really was saved, that he has already lost his salvation. As he realizes the power of Satan, the world and his own self-life, he may be tempted to give up, submit to living a defeated Christian life, or even go back to the world.

"How your child needs your prayerful, wise and faithful counsel and encouragement at this critical time. He needs to see that his defeat makes blessed victory possible, in that he now sees how hopeless it is for him to try to keep himself in his own strength. Also that just as fully as he rested upon Christ for his salvation, so he must trust Christ to keep him in victory over sin. This should be a very definite transaction of surrendering himself, spirit, soul and body, to Christ that He may be truly the Lord of his life.

"At the very moment of complete surrender to Christ, he should be led to take a step of faith to believe that the blessed Holy Spirit, the Spirit of Christ who came into his life when he was saved, now fills every part of his life which he has surrendered to Christ.

"Little ten-year-old Carol Bird had great longings to be holy. Her father says: 'We often spent long evenings over the Word, speaking together of the one way of deliverance from sin and self, therein so clearly revealed—a present salvation, here and now, through the death of Jesus for us and through our union with Him in that death.

"The sixth chapter of Romans and similar Scriptures were read and prayed over, until the truth of the experience of Galatians 2:20 was realized: 'I have been crucified with Christ.'"

"Of the very real and blessed experience, at this period, of which her father thus speaks, we have a sweet record in the flyleaf of her Bible: 'I truly died with Jesus, and I put away my old Carol on the cross with Him on the fourth day of October, 1903, and I mean to live by

His help, for Him all my life, not I but Christ. This was not when I was converted.'

"As your children grow into spiritual maturity, the final objective of all this wondrous Christian experience is that the Lord Jesus may actually live His own glorious life through them as literally as the Father lived His life through the Lord Jesus (John 14:10; Col. 1:27-29). What a satisfying life for effective service on earth and stupendous opportunity to serve and glorify God throughout . . . eternity!"

### Israel And the Land

A by-line article in the *Chicago Tribune* presents several interesting facts concerning Israel's new plans for what is called the "grimmiest battle Israel has faced since the Arab war"—the fight to make the new state agriculturally self-sufficient.

Of an estimated 5,152,000 acres of land, only 700,000 are under cultivation. Of this, some 490,000 acres are owned by the Jewish National Fund, an organization which leases—but does not sell—its holdings to Israelis only at low rates.

Although the National Fund's virtual land monopoly is a matter of sharp contention, the nation's prime agricultural problem is water. Most of the land—except for a rich coastal strip—is mainly sandy wastes and rocky hills from which the soil has long since washed away. The southern section of the country is desert waste.

To cope with this situation, the Jewish National Fund is proposing a vast irrigation scheme. This plan is based upon surveys showing that northern Israel has a surplus of moisture, central Israel has enough if carefully used, and the South is deficient. Accordingly the plan has been advanced that a canal be built to carry water from the Jordan and Kishon rivers in the north more than 100 miles southward to the desert area. Dams would be erected in the mountains to catch and store winter rains, which now run off into the valleys unchecked.

As a necessary adjunct to such a canal, a second canal has been proposed to connect the Mediterranean with the Dead Sea, 1,292 feet below sea level, and provide sufficient water for a potash industry at that site. Wells would also be dug in coastal Israel and pipe lines used to carry limited quantities of water to collective farming settlements where additional moisture is needed.

With a rapidly mushrooming population, Israel desperately needs the increased agricultural production which such measures are designed to provide. If successfully carried out, the program should go a long way toward making the Pleasant Land once more a land of milk and honey. We should not look now, however, for more than partial fulfillment of the promise of Isaiah 35:1 that "the wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose." That day awaits the coming and rule of our blessed Lord.

### Founder's Week Report Next Month

Because of later-than-usual dates for Founder's Week at Moody Bible Institute this year, the report of this nationally known Bible conference will appear in the April issue. Watch for this complete conference report with pictures.

#### ALSO

*A Founder's Week Message . . . The Nature of Worldliness . . . America's Front-Yard Missions . . . What I Expect of an Evangelist* and other articles, features, poems and departments, including the new Youth Supplement.



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**L**ET US GO today to the sacred precincts of Calvary, and there, certainly with unshod feet, we would stand, yea, we would kneel, and we would thank God for His marvelous grace in that the Just died for the unjust that He might bring us to God. And then with quickened steps we would take our place at the open tomb and rejoice in the fact that our blessed Saviour who died is now alive forevermore! Thus Calvary is validated. Thus the forgiveness of our sins is assured. Thus God's pronouncement of us as righteous in His sight is guaranteed. And thus our Lord takes His place as Sovereign, as King of kings, as Lord of lords.



# 1952

## a sequel

By WILLIAM CULBERTSON

*What should you as a Christian be doing today  
in the light of what may take place tomorrow?*

so far as our nation is concerned. I shall present them in what I consider to be the ascending order of their importance.

♦ **FIRST**, there is the danger from Soviet Russia. The events of the last year serve to italicize rather than to diminish awareness of the peril in this quarter. There are risks, calculated and uncalculated, in any cold war. The real peril is that what is cold will suddenly turn hot, and that we shall be involved in a shooting war with Soviet Russia. This danger is heightened by the fact that along with other members of the United Nations we are already involved in a shooting war in Korea.

The possibility of open, declared war with Red China is, of course, not to be discounted. Red China is now in the field. While it is probably true that Soviet Russia is not yet ready to engage in a shooting war, there seems to be less and less of an attitude of forbearance and the desire to refrain from activities which might be regarded as belligerent and provocative of conflict.

Not too long ago I heard Dr. William M. McGovern, celebrated professor of political science at Northwestern University, say that Soviet Russia is superior to us in man power, technological potential and supplies. (In the field of production, of course, the superiority is ours.) In keeping with the views expressed a year ago, Dr. McGovern also definitely cited 1952 as the critical year.

As though this truth needed further emphasis, not many weeks ago a college president, a Christian and a personal friend, stopped in my office on the way from a meeting of educators in Washing-

ton, D.C. He told me that the approximately one thousand present—including some five hundred college and university presidents—were definitely warned to expect a 50 per cent cut in male enrollments as a result of the anticipated expansion of our armed forces. This situation, officials added, would probably continue for a generation. My friend said he had never seen a more downcast group of educators than he saw at that meeting.

These are evidences of the very critical situation in which we find ourselves. Even without a shooting war, it is apparent that our opportunities for unrestricted gospel activity will be more and more curtailed. In the event of a shooting war with so powerful a nation as Soviet Russia, Christian activity as we know it might be entirely obliterated. Even though our nation were a decisive victor, it is apparent that at best we would face increasing centralization and regimentation.

♦ **THERE** is a second area of grave peril for our nation. It is the realm of tension between classes—so-called group warfare. This particular technique in its present refinements and applications may be traced to Karl Marx.

It did not take a man of great intelligence (though undoubtedly, it required courage to speak as plainly as he spoke) to see the ills of nineteenth century society. Who would justify harnessing women like horses to haul coal from the mines or condone the relegating of children to work in the mines twelve to fifteen hours a day? Yet these things were done in the nineteenth century.

**J**UST a year has elapsed since the appearance in *MOODY MONTHLY* of the article, "Two Years to Work?" indicating the significance of 1952 as the year of possible conflict with Soviet Russia. Reviewing the happenings of the last twelve months and the direction in which they point, I am impressed that this is the time to make a further report—to add a sequel to what already has been said.

More than one commentator has called attention to the fact that there are at least three possible areas of great danger

As Marx viewed them, he came to the conclusion that greed and exploitation were an integral part of capitalism and that the way to improve conditions was to inaugurate a new economic order. But how? His idea was to preach a gospel of hate, of class struggle, of forced redistribution of wealth, of state ownership and management of property.

We have no question but what Marx was right as he pointed out the excesses in the life of society in the nineteenth century and censured them. We are equally certain that he was absolutely wrong in the conclusion to which he came; namely, that it was necessary to inaugurate a new economic order and to do so with weapons forged in hate.

It is apparent that Marx' plan for meeting the problems of society has at least two basic weaknesses. He forgot that differences in initiative, ability, industry and habits of life would soon cause his redistribution to need further redistributing. And in the second place, he forgot, if he ever knew, that centralization of power in the government must always result in bureaucracy and movement toward despotism.

Now this idea of class warfare has taken root. The issue is labor versus capital, union versus business, the working man versus management. Class antagonisms are so built up that it is almost impossible for many people to think objectively, either of their own class or their "natural predatory enemy." It is no longer Quay's quaint formula, "If you can't lick 'em, jine 'em." It is now a war of survival. Therefore, so the reasoning goes, we must get rid of any economy which makes our enemies necessary to its existence. As a matter of fact, no such arrangement is possible, for someone or some institution will always have to take the place of the capitalist, on the one hand, or the laborer, on the other.

A somewhat similar warfare of group against group is to be found in the religious world. At first, the modernist asked only to be tolerated. Now in the saddle, he brooks no opposition. I am not a prophet or a son of a prophet, but I venture to say that the battle may well be joined, so far as the religious controversy is concerned, on what has become the shibboleth of modernism, its teaching concerning the fatherhood of God and the brotherhood of man. That is a belief which seems logical, democratic and plain enough, and therefore could be calculated to give some degree of unity so far as classes in any civilization are concerned.

It is not hard to see how the government might seek to enforce this idea of brotherhood in order to establish the idea of democracy. Nor is it hard to see a connection between the so-called doctrine of the fatherhood of God and the brotherhood of man and the possible abolition of class struggle as we have presented it here.

Those of us who believe a man's relationship to the Lord Jesus Christ determines his membership in the family of God—who acknowledge the fatherhood of God for believers and the brotherhood of the saints—might conceivably become the dominated minority. If this took



International tension is an obvious area of danger as 1952 approaches. Above, United Nations General Assembly. Acme Photo



Other danger areas are class warfare and the increasing moral and spiritual decline. Above, the Senate Crime Committee swears in a witness. Below, workers cast ballots in a strike vote. Acme Photos







Inductees from the University of Washington receive identification tags. Necessary expansion of the nation's armed forces will slash college and university enrollments by one-half. Acme Photo

place, we might well see curtailment of the opportunities we now enjoy in the proclamation of the truth as we understand it.

★ THERE is a third area of peril, and to me it is the most fraught with danger. It is the moral and spiritual decline which characterizes our own nation. Sometime ago I came across this statement by Dean Millicent M. McIntosh, of Barnard College, N.Y.

"Our highly esteemed civilization," she was quoted as saying, "destroys the very qualities which have produced it: initiative, independence, intellectual resourcefulness. A generation . . . born in confusion, suckled in tumult, reared with cards, radio, movies, comics and picture magazines can hardly [grow up into] reflective, sober, well-rounded young people.

"It is difficult now for parents to hand on to children clear-cut standards of what is right and what is wrong in the relation of the sexes. . . . The air is blue with insistent voices . . . analyzing behavior as 'normal' which in the past we were accustomed to associate with the gutter. Progressive school teachers who have concentrated on the development of personality have succeeded often in developing superficial ego-centric young people lacking in discipline and woefully ignorant of the great cultural and religious traditions. . . ."

Of course, I do not agree with this quotation in its entirety. Certainly it should not be difficult to find the standards to pass on to our children, although it may be difficult for some to convince children of their value. The Word of God is crystal clear. Such commands as "Thou shalt not commit adultery" are still in the Bible and still mean exactly what they say. The tragedy is that even homes of professing Christian parents have somehow so broken down that children are not receiving clear-cut standards and many are wandering off into forbidden paths.

Dean McIntosh's statement as a whole, however, is awfully correct. Here is an indictment, not from one of us who calls himself a conservative or fundamental, but from a secular educator, and it is a

terrifying word concerning the moral condition of our nation.

Perhaps most of us are familiar with the statement attributed to J. Edgar Hoover concerning the situation in 1947. Relative to that year, he is quoted as saying, "Crime figures last year were truly alarming. Something has happened to our moral fiber when the nation's youth under voting age accounted for 15 per cent of all murders, 35 per cent of all robberies, 58 per cent of all thefts, and 50 per cent of all burglaries. Arrests of girls under twenty-one for offenses against common decency increased 76 per cent."

Nor is there much comfort when we look at the professing Church and see it plagued with those who do not believe the Word of God, nor preach the gospel, and those who in many instances, although claiming Christian faith, actually possess very little, if any, true Christianity. We see it in the reports of contributions to the Church. For example, in a recent year as a nation we spent more for either jewelry or motion pictures than we gave to churches, and nearly eight times as much for alcoholic beverages as was given to the Church.

This is not a pleasant picture. Here is a grievous wound, a putrifying sore. Morally and spiritually, we are a tremendously needy people. Here is our greatest danger, for such sin—flagrant, unrestrained, unrepented of—cries out for the judgment of God.

Of us it may be said as was said of others in New Testament days, that we "fill up [our] sins alway." How soon will the rest of the verse have to be said of us, "the wrath is come upon them to the uttermost" (I Thess. 2:16)? We cannot flout God, turning our backs on the Almighty in rebelliousness and obstinacy, and come away unscathed. No man can disobey God with impunity. Our nation, founded by men who loved God, by men who wrote into our laws many of the basic tenets of righteousness of the Holy Bible, is in sore straits.

★ IF there is Russian aggression, it may

well spell no more opportunity. If you and I who believe the Bible as we do become the dominated minority, it may well spell no more opportunity. If the judgment of God falls upon our nation, it certainly will spell no more opportunity. All of these together, or any one of them singly, in capital letters spell NO MORE OPPORTUNITY!

Such considerations underscore and emphasize three texts in the Word of God that in these days should shine in letters of fire in our very souls. "The time is short" (I Cor. 7:29); "The night is far spent" (Rom. 13:12); "The end of all things is at hand" (I Pet. 4:7).

Read these texts slowly, thoughtfully; ponder word upon word. We have before us world conditions that should sober us, yea, that should startle us into activity.

But what is there to do? Shall we have a big parade and call attention to the fact that there are a lot of us that stand for God? That might be all right. I'm not arguing against it, but it seems to me there is something far deeper we can do. Should we establish a lobby in Washington and put on pressure for certain kinds of political action which would, in some measure, seem to arrest the downward trend of the morals of our people? Again, I would not argue against such a procedure, but I am absolutely persuaded that there is something far deeper, something far better that must be done first.

Some may say, "There's nothing we can do." But is this true? Look at the history of God's people in old covenant days, in New Testament times and in the days of the Church. Who knows but what God may come in upon this scene, if we are ready to meet the conditions?

I know and believe the teaching of the Word of God concerning the coming of our Lord. I think His coming is even at the door. Even so, I am sure God will be best honored and glorified as we face the situation as it obtains and do the thing that He wants done in any age when there is apostasy, immorality, and flagrant sin. I think there is something so basic to do that these other things which have been suggested will prove but showy, effervescent froth along the river's brink, while what the Word of God has to say about our conduct in such an hour as this will be as the strong tide of the river.

★ WHAT, then, can you do? First, I say to you, as I say to my own heart, you can live a life of personal holiness for God.

"Ah," you say, "there you go. You talk about conditions that would well terrify the stoutest heart, and then you tell us that the way to help meet them is to live for God."

Yes, I tell you that. I mean it with all my heart. Can you doubt that a life truly lived for God has bearing on world conditions?

Remember in Genesis 18 how Abraham pled with God to spare Sodom? I think he did that only because Lot was there and because he was certain there were those in Sodom who knew God.

Abraham asked God if He would spare the city for the sake of fifty righteous, and God said He would. I feel quite

[Continued on page 464]

# The Christ of the Forty Days

By WILLIAM R. NEWELL

*For forty wonderful days, your risen Lord remained on earth for the sake of His disciples and His followers to come*



"He is not here: for he is risen, as he said." Painting by Axel Enolor.

**I**T is an amazing thing that your Saviour should stay here a month and ten days after His work on Calvary was finished! On Calvary He had sacrificed Himself. The Father had prepared Him a body for that specific purpose—a body for sacrifice. They nailed Him to that cross; a soldier pierced His side; blood and water flowed out and He gave His life.

His body lay in that new tomb of Joseph of Arimathea for three days and nights. The Roman government, represented by Pontius Pilate, gave the Jewish chief priests and Pharisees a Roman guard, called "the watchers" in Matthew 28:4, to guard the body of Jesus. But the risen Lord Jesus came forth! After three days the astounding message came to His own that He was risen! Eager feet hastened to the sepulcher. It was empty!

Let us get firm hold of this in these unbelieving days. Against wavering faith, Paul sets forth the glorious fact to the Corinthians: "Now hath Christ been raised from the dead." And in I Thessalonians 4, he makes our whole grasp of the fact of the resurrection depend on: "If we believe that Jesus died and rose again." Faith casts its eternal anchor here.

The angels at the empty tomb testify, "He is not here but is risen." This protests against a religion that would seek to base belief upon thinking merely of Christ's sufferings. Or, again, it guards against revived Gnosticism, like Christian Science or Unity, which tells us in

A widely known Bible teacher, author and conference speaker, Mr. Newell at eighty-two now makes his home in DeLand, Fla. Among his best known books are his verse-by-verse studies of Romans, Hebrews and Revelation and his *Old Testament Studies*, volume one of which was released last year. "The Christ of the Forty Days" is abridged from an unpublished message.

see the place where the Lord lay."

So we have a Risen One as our Lord. Let us look again at what the angel said to the woman in the account of the resurrection in the first Gospel: "Fear not ye; for I know that ye seek Jesus, who hath been crucified." I wonder if that is true about us today. Let us turn our eyes to the risen Jesus. "Come, see the place where the Lord lay . . . Go tell his disciples and Peter . . . And lo, he goeth before you into Galilee."

✦ **CONSIDER** first that the Christ of the Forty Days is a victorious Christ. To the women who were returning from the empty tomb, He said, "All hail! And they came and took hold of his feet, and worshiped him." That greeting, "All hail!" is the keynote of a new creation.\* The Lord never spoke that way before Calvary. On the contrary, He said, referring to His death, "I have a baptism to be baptized with; and how am I straitened till it be accomplished."

Nowhere in the Gospels is a more blessed note of victory than the "All hail!" with which He greets them. "It is all done," that greeting says. "The victory has been won; I am back with you!" He is a victorious Christ, living in the midst of eternal victory over all enemies.

He is victor over all the powers of sin and Satan (Matt. 28:18; I Cor. 15:54-57; Rev. 1:4-7):

1. **Over sin.** Adam had gone down under one sin, and there at the cross the sin of the whole world had been laid on Christ. We had committed it; He bore it with all its guilt and judgment under

lying words, "Jesus did not die, but was in the tomb demonstrating against the erroneous thought of death." Against such the angels testify, "He is risen, as he said. Come,

the divine hand. So now He cries, "All hail, I am Victor!"

2. **Over death,** the wages of sin. Death's power was completely set forth there at the cross. Remember that Christ met all God's holy claims against sin. He now cries to us, "All hail, I am Victor!"

3. **Over Satan** who had the power of death (Heb. 2:14, 15). The enemy thought he had achieved a great triumph when Christ, the Lord of life, cried out that He was "forsaken" of God. But it was the enemy's own undoing, for in Colossians 2:15 we read that Christ triumphed over "the principalities and the powers" at the cross. Our great enemy the devil is defeated forever.

4. **Over the world.** The world united to crucify Christ. Pilate wrote the title above His cross in Greek, the language of the world's learning; in Latin, the language of its government; and in Hebrew, the language of its religion, for Judaism had become a world religion led by the chief priests.

But our risen Lord cries, "All hail!" Faith in Christ is the end of mere religion. Henceforth, as Paul says, "the world hath been crucified unto me, and I unto the world" (Gal. 6:14). Jesus is sharing His victory with us today—His triumph over sin and guilt (John 19:30), over death and Hades (Heb. 2:14; Rev. 1:18), over Satan and all his hosts (Col. 2:14, 15), and over the world (John 16:33).†

✦ **THE Christ of the Forty Days** is also the heavenly Christ—never seen or known by the world, but only by His own. And even to them, He said, "While I was yet with you" (Luke 24:44).

I know my Saviour is risen, but He has not been revealed to the world. Though Christendom says it believes Jesus Christ rose from the dead and it marks Easter on its calendars, it denies the power and reality of the resurrection

†For as to believers, remember, (1) their sins were laid on Christ crucified (Isa. 53:6); (2) Christ's death—His shed blood—put away all those sins forever (Heb. 9:26). (3) Also, our old man was crucified with Him (Rom. 6:6). That ended our connection with the natural human race!

\*That the Christ of the Forty Days is also Lord of the new creation is emphasized by His manner of appearing in John 20:19, 26.

by actions more eloquent than words.

To the disciples of the Lord, however, and to all real saints, the resurrection of Christ is not merely a doctrine, it is a fact! I wonder whether the disciples, weeping in that upper room and thinking all was lost—men who knew the antipathy of the Jews to salvation apart from works—would have been content with a mere doctrine, even a fundamentalist doctrine, of the resurrection!

In and out of Jerusalem in those momentous days, the Jews went on with their religion. They patched up the rent veil and continued temple services. But there is no record that our risen Lord was seen by any except His own. Time after time He appeared for forty days, patiently showing Himself, to wean them away from their unbelief, and back into

the rest and assurance of Himself.

He was an unearthly Christ, and if you please Him, you will be an unearthly person! You will not belong here. You will know that human religion, science, philosophy, all human measures are just a passing show. These and all other earthly things shall pass away. Then those who are Christ's will be just beginning their eternal, heavenly enjoyment of Him, their risen, unearthly Lord!

✦ HE was the risen, unearthly Lord, and yet the Christ of the Forty Days was the human Christ. He was just as much in a flesh-and-bones body when He rose as when He was buried! After He rose, the tomb was empty (Luke 24:3).

Christ has flesh and bones, and you are going to have them, too! I use the

word "flesh" persistently—I will not give it up. The Lord's body is tangible; He can be touched. And you, Christian, will have a body like His; not like "this corruptible body," which wears out. But "this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. 15:53).

We lay our loved ones away, and we cannot bring them back. "If a man die, shall he live again?" is the age-old question of the unenlightened human heart. How helpless all are at the edge of the grave! The world says, "No one ever came back from the grave." But we say, "One has, thank God!"

"See my hands and my feet, that it is I myself!" our Lord says in Luke 24:39. "Handle me, and see; for a spirit hath not flesh and bones, as ye behold me having."

Notice how He appealed to their human senses. He spoke to them through their sense of hearing. He said, "Ye behold me," which involved their sense of sight. He said, "Handle me," referring to their sense of touch. Further on in Luke 24, we read: "While they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of a broiled fish. And he took it, and ate before them."

You have to deny the honesty of the Lord, or else believe in His risen humanity. The tomb is empty, and here He is, and He is not a mere spirit! He is not what the Spiritualists call a "medium," taking a mere outward form and then dissolving. My Lord is a man in heaven at God's right hand! "This same Jesus," who went away and who is coming back again, is absolutely divine and absolutely human; not a "Christ principle," but a person!

✦ AGAIN, the Christ of the Forty Days is the Christ of the wounds. In John 20:19, 20 we find: "On that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when he had said this, he showed unto them his hands and his side" (Luke 24:40).

Why didn't He say, "Look at the lineaments of My face, to show whom you are looking at?" Because He was showing them the wounds of the cross! Why? To prove that He had risen, and He Himself was among them. That is the basis of peace.

Do the wounds of Christ speak peace to your soul? If they do not, you have not yet found peace with God. Charles Wesley wrote:

*"Five bleeding wounds He bears,  
Received on Calvary;  
They pour effectual prayers,  
They strongly plead for me.  
'Forgive him, O forgive,' they cry,  
'Nor let that ransomed sinner die!'"*

Is your peace where God put it? This Christ of the Forty Days says, "Peace be unto you." Peace be to whom? Why, to men who had forsaken Him and fled; who groaned and wept and thought all was lost. I read, "Then were the disciples glad"; not that all "church members" were glad. Cannot you be? Have



## Two-Minute Testimony

By OSWALD J. SMITH

Pastor, The People's Church, Toronto, Canada

I WAS sixteen when my younger brother and I came to Toronto for the last eight days of a city-wide evangelistic campaign being conducted by Dr. R. A. Torrey and Charles M. Alexander.

By the day of the last meeting, both my brother and I had definitely decided that when the invitation was given, we would be the first to respond. We did not know that mother had written to Dr. Torrey requesting prayer for her two boys.

The evangelist spoke from Isaiah 53:5: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Then he paused and repeated the verse like this: "He was wounded for *my* transgressions, he was bruised for *my* iniquities: the chastisement of *my* peace was upon him; and with his stripes *I* am healed."

I do not remember what else he said, except that it was something about the love of God. I was waiting for the invitation, but the Doctor presented it in a way he had not done before.

"All those twenty-five years and upward who want to be saved, come down the aisle and shake hands with me, and go to the inquiry room," he said. About six came.

"All those twenty and upward, come and give me your hand," he continued. About thirty or forty came.

He came to the eighteen-year-olds and I was getting ready to spring to my feet. But when he got to sixteen and asked all those to come forward who would accept Christ, I was turned into lead. I could not budge.

My brother (he, too, came that night) looked at me and back at Dr. Torrey. Finally he nudged me. That broke the spell, and I sprang out of my seat. After shaking Dr. Torrey's hand, I went to the inquiry room where a man spoke to me, then left me. I saw no light and got nowhere, though he thought I had been saved.

Then it happened. I just bowed my face in my hands, and suddenly the tears gushed through my fingers and down on the chair. All I know is that Jesus Christ, the Saviour of the world, came into this heart of mine. I knew as I dried my tears that the great change had taken place, knew it beyond the shadow of a doubt.

That was more than forty years ago, and Jesus Christ means more to me every day.



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you seen Him as if no other sinner were near but you, and you believed on Him?

Do you say, "I am not worthy"? Just because you are not worthy, grace shall be given to you. For grace is not for the worthy! Ask the blessing of the Lord not because you feel worthy, or because you are in anguish, or because your heart is pure, or you think you are "consecrated," but because He shed that blood on the cross.

♦ THE Christ of the Forty Days is also the Christ who forgives utter collapse and failure, the Christ who tenderly, patiently restores the backslider. The white-clad messenger, sitting "on the right side" of the tomb, as seen in Mark 16:5-7, gives this particular message: "Go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him."

We can well understand that Peter had counted himself out. How many have followed him since! He had evidently got into the wrong crowd; for he was warming himself at the enemies' fire. And he angrily, violently denied his Lord.

How infinitely gracious was our Lord's act in appearing especially to Peter, that very first day! The eleven disciples say in Luke 24:34, "The Lord is risen indeed, and hath appeared to Simon!"

There are many who feel about themselves as Peter must have felt, that they are not worthy to be disciples. But "all the disciples left him, and fled" in terror in Gethsemane. And so have we! How basely we have shrunk from testimony, trouble, and testing! How often we have failed Him! But He is "the same yesterday, and today, and forever." There is not a word there in the upper room concerning their failure, but only the tender blessing, "Peace be unto you!"

Under the weight of all the sin that has come into your life, you may have failed your Lord or in behavior denied Him. And now you think you do not belong to Him. But He hasn't given you up! He never will! Why? Because He came not to collect, but to pay. He came not to judge sin, but to die for it. Do not allow the devil to break your faith in Christ! That is just what he wants to do, and fights to do, all the time.

♦ IT is blessed to remember also that the Christ of the Forty Days is the Christ who dissolves our doubts and fears. Never allow yourself to doubt, as did Thomas. Thomas said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe."

How graciously Christ met his demand! He let him have a week of anxiety to bring him to meet with the disciples the next first day. And when Jesus came, the doors being shut, and stood in the midst, and said to Thomas, "Reach hither thy finger . . . see my hands; reach hither thy hand, and put it into my side," then Thomas could no longer doubt. He surrendered, and said, "My Lord and my God!" Jesus said to him, "Because thou hast seen me, thou hast believed: blessed

March, 1951

## His Hands

PIERCE HISCOCK

Though Christ was crucified long years ago,  
Today I still drive nails into His hands.

Those hands . . . held out to me in perfect love,  
I fling away, depending on my own.  
Strong hands . . . by my own sin forever marked,  
I cannot grasp, without a loss to self.  
Scarred hands . . . outstretched, from death and hell to save,  
I fail to take, for mine are full of pride.  
Hands tender . . . mindful of my every need,  
I thrust aside, sufficient in myself.  
Hands gentle . . . soothing every wound and hurt,  
I brush away, enjoying misery.  
Christ's hands . . . outstretched and nailed to rugged cross,  
I count as less than naught to prideful me.

Yet, greatest mystery of all earth's time,  
Those hands alone man's destiny do hold;  
Those nail-scarred hands, so awful to behold,  
Sufficient are to save and keep the soul.

Then what are mine, so brutal, selfish, strong?  
What good in them beside His bruised palms?  
Mine cannot bridge the gulf twixt heaven and hell.  
My brutal grasp but strangles life from me.  
My hands, so selfish, life cannot retain.  
My hands, so strong to save myself, are naught;  
And I am lost, undone, in trusting them.  
His hands . . . so marred. My hands . . . what good to me?

I raise my hands, despairing of myself;  
And He stoops down and takes them in His own.  
Those ugly hands I see as beauty now,  
Their gentleness assuring me of peace.  
My strength is gone, nor need I any now.  
His grasp is sure; He's my sufficiency.

Yes, Christ was crucified long years ago,  
And spike-pierced palms held Him upon the tree.  
Today, if nails into those hands be driven . . .  
O Father, let them first impale my own.

are they that have not seen, and yet have believed."

Alas, how slow we are! We still, as Dr. Deems used to say, "believe our doubts and doubt our beliefs, when we should believe our beliefs and doubt our doubts." We do not need to see with our eyes to believe; but how good, how kind of the Lord to have given this proof to help us overcome our doubts!

How graciously as the Great Shepherd, gathering His sheep around Himself, did He appear to the disciples, the women, the two on the way to Emmaus, the five hundred of I Corinthians 15:6. He answered their questions, searched out their doubts. On the day of Pentecost they were all ready to bear witness to His resurrection. They testified with great power to the fact that He was risen.

What He did for them He is willing to do for you and me today. If you have darkness or doubts, bring them to Him, and say, "Lord, reveal Thyself to me! I do not ask to have a vision, but please make me so conscious of Thyself that

Thou art risen and living, that all my doubts will forever vanish!"

♦ THE Christ of the Forty Days is also the Christ who responds to special love, revealing Himself to the loving, waiting heart. When Jesus appeared the first time, on the first day of the week, He met "Mary that was called Magdalene, from whom seven demons had gone out." Mary came to the tomb "while it was yet dark," to see the body of the Lord, but the tomb was empty. Looking through her tears into the tomb, she saw two angels. But she turned away from them and wept. Why? Her heart was for Christ.

The angels said, "Woman, why weepest thou?"

She answered, "Because they have taken away my Lord, and I know not where they have laid him." Then she "turned herself back"—away from the angels (John 20:14). And she "beholdeth Jesus standing." Oh, when we turn

[Continued on page 470]



By M. RUTH CALDERWOOD

**D**R. G. WILLISTON Tatton settled back comfortably in his chair, having given the invocation, and heaved a sigh of contentment. The auditorium was packed with people attracted by the oratorio that was almost a tradition now in the First Church. With a one hundred-voice choir and four leading soloists, the church could boast the best Easter program in the city.

The church was softly lit by candles lit before the service by white-robed girls, who had moved ceremoniously down the aisles with tapers. As the low strains of the introduction filled the church, a touch of triumph surged through Dr. Tatton, for the governor's daughter had just entered with an escort. She was a connoisseur of music and this was a fitting program for her to hear on her first visit to the church.

Then, too, he caught a gratifying glimpse of T. J. Hollidge, president of the largest bank in the city. This was his second visit. If he could be induced to join the church, money for the new manse would soon be collected. Certainly he couldn't expect Dee to live much longer in the house now provided for them.

A shadow crossed his mind as he thought of Dee. Tomorrow he was expected at a meeting to which Dee did not want him to go. He agreed with her that he and other ministers in Easton were doing their best, each standing for what he believed and working hard. Why should an evangelist need to come? They both had no use for evangelists—disliked

All he had worked for  
in the First Church  
was in his grasp.  
Then why should the words  
of the aria disturb  
successful Dr. Tatton?



their methods and their manners. The kingdom of God would not come in with a bang, but by long, slow building—working with people ceaselessly, getting them to give of their means and to live good, clean lives. That was the job, not all this talk about judgment and repentance. Otherwise, feelings might be hurt and the membership lowered. One couldn't be too careful. Why, during his work in psychology at the university . . .

But just then Mrs. Grunewald rose to sing, and he was lost in admiration of the rich contralto tones as she interpreted a favorite part of the oratorio. Appealingly the words came: "He was despised, despised and rejected of men—a man of sorrows and acquainted with grief . . ." Entranced he listened to the last sad note, head bowed in tribute to a great talent. After the program had come to its close he was one of the first to congratulate her.

His conversation with Mr. Hollidge revealed another unexpected triumph.

"Fine performance," the bank president said. "And, by the way, your sermon last week on the international situation was

a masterpiece. I like your approach to these problems. We need such keen, sane analysis."

"Oh, yes," he added, turning back, "I'm planning to unite with this church very shortly. I'll have my letter transferred from the Kendell Square Church."

Warmth permeated Dr. Tatton. Hollidge's membership was worth the performance of half a dozen oratorios.

Slowly the crowd passed by, and Dr. Tatton shook hands, beaming with more than his usual graciousness. Fine folks they were—the cream of the city.

Outside, the faint fragrance of spring filled the air, and he felt at peace with the world as his long black car nosed its way silently through the luminous mist. This night, he felt, in many ways climaxed his work here in Easton. His sermons were regularly quoted in the papers, people were beginning to flock to hear him, and his recent book on happiness showed promise of becoming a best seller. Greater financial gain was still an objective, it was true, but the future held much promise. Then a discordant thought intruded. There was tomorrow . . .

Putting this aside, his mind turned to the words of the aria: "He was despised, despised and rejected of men . . ." He, the Christ of this time of renewal and awakening life—despised? Of course, the idea was incongruous! Christ was the great Example, and disliked only when He was killed for a worthy cause. Now things were different. Too many things in Scripture were ambiguous.

## II

Dee had the record player going softly

Moody Monthly

An English instructor and college public relations worker, Miss Calderwood makes her home in Lexington, Mass. She is a graduate of Boston University and a member of the Reformed Presbyterian Church.

# g Easter



when he came in. "I'm playing some of the music from the oratorio since I couldn't go and leave Paul tonight," she said. "That youngster has been bobbing up and down all evening—just won't go to sleep."

"His cold must be better," Dr. Tatton replied, glancing up as he heard a thud on the floor above. Paul peered over the banister, his curly light hair tousled, but his cheeks rosy again.

"I want to come down, Daddy," he said.

"Well, wrap up and come along. Perhaps some music will make you sleepy," his father said, the last part soft enough for his wife alone to hear.

As Paul slid down the banister and came into the living room, he looked quizzically at the record. "What's that music?" he asked. "The words are something I read today."

"This is all about Jesus," his mother explained. "It's the story of His life, but it's the music that's so wonderful. Listen carefully."

"I'm reading the Bible because my teacher gives us a prize if we do it every day for a month," Paul said, sitting beside his father on the sofa.

"Just like Mrs. Taylor," commented Dr. Tatton. "We'll have to check on what she's teaching the youngsters."

"When I read what she said to read about Jesus in Isaiah, lots of times I don't know what it means," said Paul, a troubled little wrinkle on his forehead.

"After all, you're only eleven," Dee murmured sitting beside him to button his robe around his neck. "You'll understand as you grow older. But when you read something hard, go to Dad and he'll help you."

"What's it mean now—the Man of sorrows and acquainted with grief?"

"It means they killed Jesus because He was such a good Man. 'Sorrows' means He was sad," his mother explained.

"Because they were going to kill Him?"

"Yes, dear, that was it. Explain it, Will, while I make some cocoa."

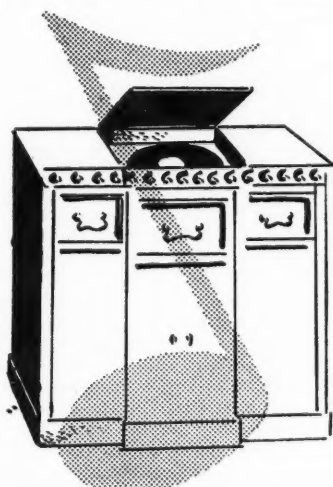
"People don't die now just because they're good, do they?" asked Paul. "Only when they've been bad and shot someone

with a pistol or set fire to a house, or something like that."

Dr. Tatton nodded his head toward the record player. "Listen to the music," he said.

"Surely, surely, He hath borne our griefs and carried our sorrows," the soloist went on, "yet we did esteem Him stricken, smitten of God and afflicted."

"It's hard to understand some of the allusions in the Bible," Dr. Tatton hurried to say as Paul turned again to look at him inquiringly. "Many things you read we just consider good literature. We appreciate the beauty of the words without always believing them." Yet as he repeated the gist of former arguments



the assurance he once knew seemed lacking.

"Jesus must've loved us a lot to do what He did for us," Paul said irrelevantly after another silence.

Dee came in then, and Dr. Tatton did not have to reply. Paul was getting too near a dangerous doctrine—and his own head was beginning to ache with the pounding of the words.

"Let's have some cocoa now, shall we?" he asked. "We'll talk about these things some other time."

## III

"This, then, is the situation, and I leave the disposition of the matter with you." Mr. Randolph, chairman of the Ministers' Association, finished outlining the possibility of obtaining Jonathan Wycroft, the well-known evangelist, for meetings in Easton, and then took his seat.

The Rev. Mr. Whitman, of the Ridgewood Church, rose hurriedly. "If Mr. Wycroft can make room for Easton in his itinerary, let's have him come. We need meetings like his. It's time we had revival and more old-fashioned evangelization in this city."

One after another, what seemed a majority of the ministers, spoke their approval. Dr. Tatton was glad to see Dr. Stillwater, of the Second Church, rise in protest. Disrupt the regular church program, take money from the churches, stir people up emotionally, probably frighten them unnecessarily—that's what having an evangelist would mean, Dr. Stillwater said. And some others backed him up.

Dr. Tatton's own objections were all voiced. He felt no call to speak—in fact, something seemed to warn him to be silent, although his reason kept telling him all the objections were well grounded and in the best interests of the churches. Yet when the vote was taken it was in favor of having Jonathan Wycroft come.

"If we'd fought it more, we could have prevented this," Dr. Stillwater said as they left together.

"I don't intend to push it at all," Dr. Tatton replied. "I'll announce the meetings, but otherwise my congregation will be urged to keep up our own church program." He did not share Dr. Stillwater's keen disappointment, yet somehow evangelists were offensive to him, too, he acknowledged to himself.

It was offensive to him also in the following weeks to see posters springing up all over the city advertising the coming of the evangelist. Just before the opening meeting the newspapers carried front page stories. Such publicity, he felt, was

(Continued on page 454)





Illustrated by John Whorral

## First of a series of three panoramic studies of the book of Revelation

**T**HE BOOK OF REVELATION contains a presentation of the Lord Jesus Christ that is peculiarly relevant to our age. From the opening title, "the Revelation of Jesus Christ," to the closing prayer, "Amen: come, Lord Jesus," His personality dominates its content.

However much the reader of Revelation may puzzle over its strange symbolism, he cannot help being aware that in its pages there is an interpretation of the person and work of Christ that explains what He is doing now. As the Gospels trace His career from the incarnation to the resurrection, so Revelation sketches His work from the resurrection to the restoration of the paradise of God. It presents the Christ of the future, viewed from the perspective of John's day.

In the first three chapters of Revelation He is the Christ of the churches. In chapters 4-16 He appears as the Christ of the cosmos, the sovereign Ruler who directs the fortunes of His people in the world and who controls the rise and fall of human destiny. In chapters 17-22 He is the Christ of consummation, who destroys evil and establishes eternal righteousness. Each section narrates His divine activity in the role designated, and each contains a progressive development of judgment and vindication that shows how Christ will make His work of redemption effective.

These sections are marked in the structure of Revelation by the repetition of the phrase "in the spirit," which recurs four times (1:10; 4:2; 17:3; 21:10). It introduces four visions, the first two of which are parallel with the first two divisions mentioned above. The last two introduce contrasting pictures of the work of Christ in consummation.

The first of these divisions has for its theme the Christ of the churches. It may

be divided into three distinct parts: the commission from Christ (1:9-11); the portrait of Christ (1:12-29); the messages of Christ (2:1-3:22).

### I

The commission from Christ connects the vision with a definite location in time and space by calling the author a "brother and partaker . . . in the tribulation and kingdom and patience which are in Jesus" (1:9, A.S.V.) His name was John, and he had been banished to the island of Patmos where he was a prisoner "for the word of God and the testimony of Jesus" (1:9). He was a prominent leader in the churches of Asia, who were threatened with a persecution or who were actually suffering from one.

Inasmuch as the entire book depicts the saints of God as enduring trial for the sake of Christ, it is fair to conclude that it was written in a time when encouragement was needed by the Church, irrespective of whether its contents applied primarily to the future or to the present. From the time of Nero, when the first persecution of the Christians took place in Rome, down to the days of Constantine in A.D. 313, when Christianity became the official religion of the Roman empire, the Church was never certain whether it would be tolerated or persecuted. Even to the present day it has had to struggle constantly against proscription and physical peril in some part of the known world. Thus this passage shows that Revelation was written for a Church which lived in constant danger as Jesus Himself had lived while He was on earth.

The commission directed the book also to seven historic churches, belonging to seven cities of the Roman province of Asia which existed in the first century. There is no reason to doubt that these churches are accurately characterized by the messages directed to them. The seven letters were written to actual believers to

arouse them to their spiritual need, and as an introduction to the teaching in the rest of the book which would be applicable to the future of them all.

Inasmuch as there were other churches in Asia at that time, the selection of these seven as recipients of the messages of Christ may perhaps be explained on the ground that they were representative of the Church as it has existed throughout the age of grace. Each kind of Church is depicted in the words of Christ, and His relation to each is thus made plain in terms of comfort or of warning.

The commission of Christ prepared the writer for a definite ministry to churches which were attempting to maintain an active testimony under adverse circumstances. It was not the pleasure of the Lord to remove the churches from peril nor to diminish their responsibility for their witness. Even though they might be located where Satan's throne was (2:13), He demanded that they should keep the faith which He had entrusted to them, and He sent His warning to them through His servant.

His personal concern for all the churches of this age, faithful and unfaithful alike, is illustrated by these letters. Whether the letters commend or censure, whether they promise or warn, they show that He has not abandoned those to whom they are written. The Lord cannot and will not forsake immediately the Church which He has purchased with His own blood, even though its lukewarm loyalty may force Him eventually to "spew it out of His mouth" (3:16).

This concern of Christ became the obligation of the messenger. In Paul's words, John was an "ambassador on behalf of Christ" (II Cor. 5:20), whose duty it was to press the claims of the Lord upon His own. The Revelation is consequently a book to be obeyed, not a curiosity to be discussed.

### II

One of the strange facts of the Bible is that nowhere in the historic narratives of the life of Jesus is there a description of His physical person. The portrait of Christ in Revelation is not an attempt to describe His features in photographic detail, but is rather intended to convey an impression of His glory in terms of its effect upon the seer of Patmos.

The Christ of this vision is human, for He is called "Son of man." The long garment enveloping His form, with the golden girdle around the breast, reminds one of the clothing which was worn by the priesthood as described in the Old Testament (Exod. 28:31-39), and may be a hint of His present intercessory office. The blinding whiteness of His head and the penetrating flamelike eyes are indicative of the holiness which puts the shadows of evil to flight and which discerns all the hidden sins of His people. The feet, like burnished brass, speak of inexorable judgment, as He treads fearlessly among the lax and apostate members of His churches.

The voice, "as the voice of many waters" (1:15), rises in majestic tones above the babel of lesser cries of earth,

Dr. Tenney is dean of the graduate school of Wheaton College, Wheaton, Ill.

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and pronounces His decrees with impera-  
tive finality. The stars in His right hand,  
as the text itself explains (1:20), indi-  
cate His protection of the "angels" of  
the churches; and the sword flashing  
from His mouth represents the devastat-  
ing power of the convicting Word.

Two general impressions are created  
by this portrait. The first is that of holi-  
ness; for the gleaming whiteness of the  
hair, the lightninglike flash of the eyes,  
the intolerable glare of the feet like  
white-hot brass, and the countenance  
like the noonday sun, all represent the  
Deity who dwells in light unapproach-  
able.

The second impression is the likeness  
of this portrait to the transfiguration of  
Christ described in the Synoptic Gospels.  
Matthew says that "his face did shine  
as the sun, and his garments became  
white as the light" (Matt. 17:2). Mark  
states that "his garments became glist-  
ering, exceeding white, as no fuller on earth  
can whiten them" (Mark 9:3). Luke re-  
ports that "the fashion of his counte-  
nance was altered, and his raiment  
became white and dazzling" (Luke 9:29).

That this person is the glorified Christ  
is confirmed by the words, "I was dead;  
and behold, I am alive for evermore . . ."  
(Rev. 1:18), which refer plainly to the  
death and resurrection of Jesus. The  
Christ of the churches is a glorified and  
omnipotent Christ, in whose hands are  
the keys of death and of hades (1:18).

### III

The seven messages of the risen Christ  
to the churches, which follow, are quite  
similar in general structure, and possess  
several elements in common. Each is in-  
troduced by a reference to some feature  
of the portrait which is peculiarly ap-  
propriate to the need of the respective  
church. Each contains the phrase, "I  
know thy works," or a similar phrase,  
which indicates that the Christ of the  
churches is perfectly familiar with their  
achievements, failures and needs. Each  
contains some word of commendation  
or reproof—sometimes both—that the  
church deserves particularly. Each in-  
cludes a reminder of the necessity of  
listening to the voice of the Spirit, and  
concludes with a promise for the over-  
comer.

These several messages of Christ to  
His churches are founded upon certain  
fixed relationships.

First of all, He is the Observer of the  
churches, moving constantly among  
them to watch over their weaknesses and  
to preserve their usefulness. Unlike the  
devil, who walks about as a roaring lion,  
seeking whom he may devour (1 Pet.  
5:8), Christ walks in the midst of the  
churches to give them His counsel and  
support. His loving desire is to keep them  
from failure.

His messages contain more pleas than  
warnings. To the persecuted church,  
fearful of the future, He says, "Fear not"  
(2:10); to the church with a loyal but  
pessimistic minority, He promises that  
"they shall walk with me in white, for  
they are worthy" (3:4); to the feeble  
church with little expectation of effec-  
tiveness, He throws open a door of op-  
portunity "which none can shut" (3:8).

## Words for Weighing

Spiritual movements start with men,  
then run through successive stages of  
movement, machinery and finally end as  
monuments.—Vance Havner

The greatest sit-down strike in the  
world has not been on the part of some  
labor union in some industrial or manu-  
facturing plant, but in our churches on  
the part of those who claim to be saved—  
and yet have never become fishers of  
men.—Robert G. Lee

Rampant materialistic Communism . . .  
hell-bent on world conquest . . . cannot  
be successfully answered by rearmament  
or an atomic bomb, unless back of a re-  
armed and vigilant nation there is a  
sufficient cause, a faith by which men  
will live and for the sake of which they  
will willingly die.—C. Stacey Woods

The last and greatest invitation of His  
love is addressed to the Laodicean church  
(3:20), in which He could find nothing  
to commend:

*"Behold, I stand at the door and  
knock: if any man hear my voice, and  
open the door, I will come in to him, and  
will sup with him, and he with me."*

The Christ of the churches is unbend-  
ing in His holiness, but unfailing in His  
love.

Again, the Christ of the churches is  
infallible in His discernment. The phrase  
"I know . . ." introduces an exact diag-  
nosis of the attainments and failures of  
each congregation. Each group stands be-  
fore Him exactly as it is, stripped of all  
pretense and unaffected by the false ac-  
cusations of its enemies. He is an unerr-  
ing and incorruptible Judge, whose  
justice is unimpeachable and from whose  
sentence there is no appeal.

Christ possesses final authority. He has  
the power to remove the lampstand that  
is giving no light (2:5), and He can also  
preserve the church "from the hour of  
trial . . . which shall come . . . to try  
them that dwell upon the earth" (3:10).  
Though the weight of responsibility for  
obedience is laid upon the churches in all  
of these messages, yet He reveals that the  
final cause of their preservation or their  
judgment is His own unfailing will.

The career of the churches on earth  
is governed by the prospect of the Lord's  
return. In many of the messages, that  
event with its attendant results is men-  
tioned specifically. To Ephesus He said,  
"I come to thee, and will move thy can-  
dlestick out of its place, except thou  
repent" (2:5). To Pergamum He gave  
warning, "Repent therefore: or else I  
come to thee quickly, and I will make  
war against thee with the sword of my  
mouth" (2:16). He urged Thyatira to  
"hold fast" until He should "come"  
(2:25). He admonished Sardis to repent,  
saying, "If therefore thou shalt not  
watch, I will come as a thief" (3:3). To  
Philadelphia He promised, "I come  
quickly" (3:11). In the appeal to Laodi-  
cea He pictured Himself as standing on

the very threshold, and knocking at the  
door (3:20).

There is a growing urgency in these  
utterances. From the indefinite allusion  
to Christ's return in the warning to the  
church at Ephesus, "else I come," the  
sequence of thought progresses to an  
emphatic declaration of His presence in  
the challenge to Laodicea: "Behold, I  
stand at the door and knock." The cli-  
matic presentation of the imminence of  
Christ's second advent in these letters to  
the churches emphasizes its importance  
in their thinking. As time passes, the  
urgency becomes greater, for the fulfill-  
ment of the promise draws nearer. His  
return is the final answer to the church-  
es' need and the termination of their  
earthly service.

The Christ of the churches described  
in the first section of Revelation is,  
therefore, the militant guardian of His  
people. The commission of John is his  
appointment by Christ as an under-  
shepherd. The portrait of Christ reveals  
the holiness which is the standard of His  
purity and the priestly character of His  
present ministry. The letters to the  
churches contain the principles of His  
dealing with various types of His follow-  
ers. He rebukes the orthodox who have  
left their first love. He encourages those  
who are crushed by persecution. He  
rouses those who are lying in deadened  
indifference. He exposes the sins of the  
worldly. He commends the faithful but  
feeble few, who seek to maintain their  
testimony under difficulties. He speaks  
of abandoning the lukewarm, who have  
combined unconscious apostasy with  
complacent hypocrisy. Patience and in-  
cisiveness, love and sternness, salvation  
and judgment are united in Christ, whom  
we serve and for whom we wait.

[Next month: "The Christ of the Cos-  
mos"]

"We are too busy defending the faith  
when we should be demonstrating the  
faith through love of Him, through love  
for one another, and for compassion of  
the lost."

# How to Win Hospitalized Children

By NELL ROSE GRAVES

*A proved plan for pointing  
sick boys and girls to Christ*

**P**ERHAPS at some time you have missed the whistle of "Red," your paper boy, or noted the absence of the pretty little girl who usually rides past your house on her blue bicycle. Then word has come that Red or Jeannie is in the hospital with polio, rheumatic fever or some other illness.

Grieved, you have slipped to your knees and asked God to strengthen and keep your young friend. Believing at the same time that Red or Jeannie was unsaved, you have asked that this one for whom you are concerned be drawn into the Lord's fold before it is too late.

All this is fine, but have you ever realized that God might wish to use you to win that precious soul even while in the hospital? As a pediatric nurse who has spent many long hours with sick boys and girls, let me offer a few suggestions for reaching such hospitalized children for Christ.

♦ **FIRST**, there are some "don'ts" to remember, for hospitals necessarily have certain rules which must be observed. These vary according to the hospital and the nature of the child's illness, but I have found that the following apply rather generally.

1. Don't try to visit the patient, for most hospitals\* admit only the parents and only at specified hours.
2. Don't send money, candy, chewing gum, balloons or other trinkets, for children are not permitted to have them. Incoming mail is inspected for these things daily.
3. Don't send scrapbooks containing Christmas cards or pictures. Hospitals receive so many of them that they are usually discarded and seldom appreciated.
4. Don't call the hospital to inquire about the patient's condition. This information is given only to close relatives.
5. Don't send packages. They are almost invariably forwarded to the child's home. This prevents hard feelings among patients who are less fortunate.

With these few preliminary "don'ts" in mind, however, there is something you *can* do—something important.

If you know where the child lives, call on the parents. Unless you are acquainted, introduce yourself by letting them know that Red was your paper boy, adding that you have missed him in recent days. Or tell Jeannie's mother how you have watched in vain for her on the blue bicycle. This done, explain that you have come to find out what things are of the most interest to the young hospital patient.

What games does Red most enjoy? What are his hobbies? Does he like to fish? Does he enjoy travel? Where did he spend his last vacation? Where had he hoped to go next summer? Does he like white or chocolate cake; pink or white frosting and does he like to lick the frosting dish? Does Jeannie have any brothers and sisters? What are their names and ages? What is her favorite subject in school? What sports does she enjoy besides biking? What kind of books does she like to read?

♦ **TO** see just how important such information is, let's visit Red in the hospital ward where he is a polio patient. It is

Mrs. Graves is a registered nurse with special experience in the field of pediatrics. She is a recent graduate of Moody Bible Institute, Chicago, Ill. \*The writer speaks with particular reference to children's hospitals and large hospitals with children's departments. Contact with children in other types of institutions may be less restricted.



Galloway Photo

three o'clock. Rest hour is over and the nurse comes around with the mail for the day. Billy extends his one good arm to receive his seven letters and three postcards, and Red in the next bed turns his head in anticipation. (He is unable to move either of his arms or legs.)

"Sorry, Red, no letters today," says the nurse as she passes on to Jimmy. He smiles as she places five letters on his bed within easy reach.

Not until she has gone the entire length of the ward and back again does the nurse see the tears which Red is vainly trying to hide.

"Cheer up, Red," she comforts, going back to his bed. "There'll be mail for you tomorrow if I have to write the letter myself!"

It isn't that Red's parents and friends don't care. They just don't realize how much mail means to a small boy alone in a hospital—and that's where you fit in. Assuming that you have an accurate record of the answers of Red's parents, work out a plan for sending him a letter every day. It doesn't need to be long, nor do you need a special gift for letter writing in order to make the youngster happy.

Perhaps you will be able to find packages of gift wrapping seals at the dime store with animals, flowers, birds, gaily colored circles, stars and other objects. These can be used to decorate your letter, or if you have artistic ability or can trace pictures, cut your writing paper into large dogs, horses, boats, locomotives and—seasonally—Christmas trees, turkeys, hearts or anything which would appeal to the one to whom you are writing.

In addition to sending a letter each day yourself, you can contact other Christians on Red's paper route (or others who know Jeannie) and encourage them to follow your example. Be sure to share some of the information you have obtained from the parents and to suggest that each letter include some word concerning the gospel.

[Continued on page 458]



# H. A. IRONSIDE—"Who Labored Much in the Lord"

**A**FTER three score years of Christian ministry, Dr. Harry Allan Ironside is with the Lord whom he loved and served. We who are left behind can rejoice in the outreach of his many-sided ministry and the testimony of his life, which in a striking way attest the grace and power of God.

Word of his homegoing on January 14 in New Zealand, where he was about to begin a preaching tour, came as a shock to his innumerable friends. We who had been closely associated with him in his role as pastor of Moody Church, beloved instructor at Moody Bible Institute and a member of the Institute Board of Trustees have felt our loss with particular keenness. But with others we rejoice to know how gently the Lord took him to Himself with but a short illness, at a time when, in spite of his seventy-four years, he was actively engaged in the Lord's work.

Like Elijah, he was not taken up until his mantle had fallen on one who was to carry on his work. Indeed, word of his passing reached Moody Church a matter of minutes before Dr. S. Franklin Logsdon was formally installed in the pulpit which the resignation of Dr. Ironside had left vacant two years before. Thus the Lord's work goes on.

Dr. Ironside's stature as a man of God, a Bible teacher, evangelist and preacher is undoubtedly due to the fact that he was a servant called, commissioned, trained and led by God. He was never ordained by men and his classroom education ended with grammar school. Yet as a result of the teaching of the Holy Spirit, the exercise of a remarkable mind and memory, and the practice of wide reading, he became a welcome teacher and lecturer in fundamental Bible institutes and seminaries throughout this country and abroad.

The foundation of his learning was his cover-to-cover knowledge and grasp of the Bible. At the age of seven, he began what was to be a life-long custom of reading through the Scriptures at least once each year. His daily time for Bible reading and communion with the Lord was held inviolable up to his death.

† A Canadian by birth, Dr. Ironside was born in Toronto, October 14, 1876, later moving to Los Angeles, Calif. Though named Henry Allan Ironside, he was soon known as Harry.



His father, who died when Harry was only two, was spoken of throughout Toronto as "the Eternity Man" because of his custom of accosting the passersby with the question, "Where will you spend eternity?" His mother was also an ardent soul-winner, who prayed that her son would be a faithful witness for her Lord.

"Father, save my boy early," she used to pray. "Keep him from ever desiring anything else than to live for Thee. Make him willing to be kicked and cuffed, to suffer shame or anything else for Jesus' sake."

In February, 1890, when he was thirteen, Harry made the decision for which his mother had prayed, crying out to the Lord for personal salvation. From that time on, he was untiring in his efforts to win souls for Christ. Entering the Salvation Army, he became a lieutenant at sixteen and a captain at twenty. Soon afterward, however, he left the Army to fellowship with a group identifying themselves as Brethren. These fellow believers encouraged him to take up the ministry of Bible teaching and evangelism in full dependence upon the Lord for his material needs.

During the next thirty-four years, he traveled thousands of miles annually, preaching and teaching in churches, tents, missions, on street corners, at Bible conferences and wherever he could present the Word. God marvelously provided for his needs and the needs of his wife, the former Helen Schofield, and their sons, Edmund and John. Together they lived a life of moment-by-moment dependence upon the Lord and His step-by-step leading.

These were fruitful years. H. A. Ironside preached and witnessed to all kinds of people in all kinds of places—to the rich and poor, old and young, to down-and-outers and to persons of worldly consequence. Indians, Chinese and immigrants from Europe; Protestants, Catholics, Jews and Mormons all received the same simple, compelling message. Hundreds of the illustrations with which he brightened his preaching were drawn from this period of his ministry.

His call to Moody Church—his first and only pastorate—came in 1929, and was accepted the following year after ten months' prayerful consideration. Throughout his eighteen years of ministry from that pulpit. God blessed and prospered

## Advice from the Big Preacher

By Harry Liu

**M**Y first contact with Dr. H. A. Ironside was at a dinner in 1941. The second time I went to see him I had a bill to meet and no money to pay, so I was discouraged.

I was a student from China, studying at Moody Bible Institute. I had been given three days' grace to pay my bill, so I went to the big preacher and asked, "How is Romans 1:17?"

"The Word of God is true," he said. "God has supplied all my needs. I have served the Lord more than fifty years."

After he had heard more about my problem he said, "God is more anxious about your business than you yourself. Just have faith in God. I will pray for you."

After I returned to the Institute, a Chinese evangelist bought my unsold government bonds. It was a miracle, so I paid my bill on the second day of grace! From that time I never forgot Dr. Ironside's word: "Have faith in God!"

the church. In the meantime, Dr. Ironside continued to fill other speaking engagements between Sundays, traveling about thirty thousand miles annually. When he resigned in 1948, it was to give full time once more to this ministry of Bible teaching and preaching throughout the country.

In 1948 Mrs. Ironside was called to be with the Lord, and Dr. Ironside subsequently married Mrs. Ann Hightower, who became his constant companion and helper during his recent years of failing eyesight. An operation a short time ago restored his vision, and he and Mrs. Ironside set out for New Zealand on November 2. There he had the privilege of visiting with his sister, Mrs. Robert A. Laidlaw, before his death. Mrs. Ironside, Mrs. Laidlaw, his son John Schofield Ironside, who is engaged in evangelistic ministry, and his daughter, Mrs. Gilbert A. Koppin, comprised his immediate family at the time of his homegoing.

♦ To many, Dr. Ironside is best known for his writings. In addition to being a frequent contributor to Christian periodicals and to preparing the *Sunday School Times'* commentary on the International Lesson for many years, he has published more than eighty books and pamphlets. In recognition of these writings Wheaton College conferred on him the doctor of literature degree. Later he received a doctor of divinity degree from Bob Jones University.

Dr. Ironside was particularly gifted as a Bible teacher. For a time he was a member of the faculty of Moody Bible Institute. He was also a visiting lecturer in English Bible at Dallas Theological Seminary, where he was offered a full-time professorship. His teaching was not limited to the classroom, however, but brought instruction and encouragement to thousands at Bible conferences, where he was much in demand.

Blessed of God, Dr. Ironside was able to present the profoundest truths very simply—the sign of the truly great teacher. He was adept at illustration. Who of us who heard him will ever forget the vivid, homey stories so interestingly told? Widely read and gifted with a “photographic mind,” but with the Word of God his special province, he was a lover of the souls of men, permitting no obstacles to stand in his way—even such languages as Greek, Hebrew and Chinese. Taught of God, how sweetly, how convincingly, how lovingly he gave the Lord's invitation to sinners!

Though H.A.I., as friends often spoke of him, was truly a great teacher and preacher, he was truly humble—in fact, it was his humility that made him so very great. Well do we remember a story he told years ago.

It was at the close of a Lord's Day. H.A.I. had been busy in the King's business. Five times had he spoken, and though he did not say it, we know he had spoken with unction. On the way home—how human it all is—a simple question from Mrs. Ironside was turned aside with irritation. The Holy Spirit quickly convicted this man of God and contritely he asked his wife's forgiveness with, “Forgive me, I am quite tired; re-



### Be on the lookout for this man about the last week in March

He'll bring you important news about how you may win a free vacation for two at the world's largest and best known conference grounds, Winona Lake, Indiana, during Moody Bible Institute week, June 24-30 . . . and at the same time, how you can subscribe to MOODY MONTHLY for yourself and your friends at this year's lowest rates.

*It's just about the biggest news of the year, so watch for it!*

member, I have preached five times today.”

And then came the answer we know about because Dr. Ironside told us: “Yes, dear. I know; but remember, I have had to listen to you five times today!”

We say good night to this humble man of God for the little while between. Great heart, able preacher, passionate lover of God and of souls, we shall see you in the morning.

### Song of Easter

*[Continued from page 449]*

out of keeping with decorum and good taste. Long before, prayer meetings had been started throughout the city in various circles, but Dr. Tatton and his church had not participated.

Apprehensively he read accounts of the huge crowds thronging the civic auditorium each night and on certain afternoons. “I can't understand how people can be so gullible,” he told Dee as they sat drinking coffee after coming in out of a driving April rain. He had addressed the monthly meeting of the Women's Literary Society of his church that afternoon and felt well satisfied with his talk.

“But I'm sorry you don't want to go with me to the meeting tomorrow,” he added. “I need your support.”

“You, dear!”

“Yes, I didn't want to accept the invitation to give the invocation, but it seemed unwise to refuse. I don't want to appear antagonistic.”

Dee's face showed a tinge of scorn as she set down her empty cup. “I still don't want to go,” she said. “But take Paul along for company. The crowd will thrill him.”

### IV

The following afternoon Dr. Tatton entered the auditorium with Paul no earlier than was necessary to get him a seat in the section assigned to the families of participants.

“Too bad you have to sit by yourself, son.”

“Oh, I don't mind, Dad,” Paul assured him quickly.

“I'll be down right after the meeting,” Dr. Tatton promised as he left to mount the steps to the platform.

The steady stream of incoming people and the lively music of the huge choir behind the speakers' platform provided interest enough for Paul. Glancing down occasionally, Dr. Tatton could see his head busily turning from one direction to another. The invocation given, he himself sat back for an uncomfortable hour of preliminaries; then the evangelist began to preach on the theme of the suffering Saviour. How the man could believe what he was saying, even though it was in the Bible, was hard to understand. There were no grounds—it wasn't reasonable!

“Jesus left His home in heaven to suffer on the cross and to die,” the evangelist was saying, “not because He had done any wicked thing, but because the

sins of the whole world were laid upon Him—your sins, my sins. He was bruised for our iniquities. He was the Man of sorrows acquainted with grief—the greatest sorrow anyone has ever known in this world, or ever will. He did it that we might have peace with God and be accounted worthy to live forever in His presence—as sons of God and joint heirs with Christ. He did it that God would remember no more the sinful things you and I have done. And for Jesus' sake God forgives you—if you believe in Him as your Saviour. Believe now that His sacrifice was for you. Let the burden that lies on your soul be lifted. Jesus has paid the price . . ."

Dr. Tatton moved restlessly as the evangelist asked for closed eyes and bowed heads. He had experienced a feeling of great dissatisfaction with himself as he heard these last words. Something was terribly wrong, why he could not fathom; but a burden was bearing down on his own soul with a pressure that gave him a sense of depression bordering on despair . . . something he had never before known in his life. If only he had not come! This was what evangelists did—took away men's peace of mind.

As Wycroft asked for raised hands as an indication of acceptance of Christ, Dr. Tatton became indignant. This type of thing he didn't like. Let people make decisions, but without public spectacle. And when Wycroft asked those who had raised their hands to leave their seats and go to a prayer room for further instruction, he felt deep humiliation. He opened his eyes behind a concealing hand and between fingers saw with amazement that people were stepping into the aisles and pouring out into the halls.

Then his eyes fell on the spot where he had left Paul. Paul! Instant concern gripped him. Paul was gone! Quickly his glance swept the aisle to the door. There was Paul, walking behind an older person. In a moment he rounded a corner and his blond head was lost from sight.

Dr. Tatton's first impulse was to leap up and go after his son. But an invisible hand forced him back. The people! What would they think? They would believe that he, minister of the First Church, was accepting this man's invitation. They would think he wasn't saved and was going down to be prayed for!

Torn between conflicting emotions, he stayed, cold sweat breaking out on his face as he realized why Paul must have gone. Paul's words of several weeks ago came vividly to his mind: "Jesus must've loved us a lot to do what He did for us." Could an eleven-year-old boy understand what this man had been saying?

Finally the evangelist dismissed the great throng. Stumbling down the steps and through the crowd, after hurriedly shaking hands with others on the platform, Dr. Tatton hovered nervously near the stairs leading to the room used for prayer. He circled the first floor corridor, but found no trace of Paul. Finally he took his stand near the door to wait.

A man with a small badge on his coat lapel came up. "Right this way, sir," he

[Continued on page 486]

March, 1951

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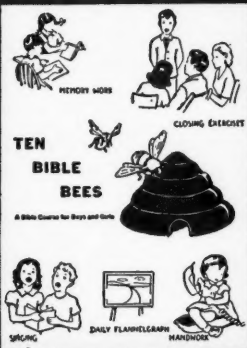
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## Evangelism

### News of Conferences and Campaigns

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items for this department will please arrange to have  
copy reach the magazine not later than the 20th day  
of the second month preceding date of issue.

This department is intended for news in concise  
reports of evangelistic and Bible conference work in  
general. We do not invite statements eulogizing the  
leaders or participants nor can we promise to print  
them.

Reports should be definite. Include the name  
of church and pastor or sponsoring organization  
as well as city, state, and dates of the meeting.



IT was on New Year's Eve one year ago  
that Billy Graham stood in Boston's  
Mechanics Hall and began a week-long  
series of meetings that quickly caught the  
attention of the nation and sparked what  
some have called America's greatest year  
of evangelism.

Last New Year's Eve, just one year  
later, on a return visit to Boston, Dr.  
Graham once again saw Mechanics Hall  
filled to capacity with 2,000 persons seated  
in a side room annex. Radio and televi-  
sion carried the message to additional  
thousands as once again conservative  
New England responded to the gospel  
message.

After his Boston visit, and a trip to New  
York, Billy Graham carried his January,  
1951, tour into Texas for a five-day series  
of meetings at Dallas, Houston, Waco and  
San Antonio. Crowds ranging from 4,000  
to 10,000 heard the young evangelist at  
various meetings, broadcasts and mass  
rallies at these various points.

In Waco, 3,200 students from Baylor  
University filled the Waco Hall Chapel  
with the largest crowd ever to assemble  
there. At the invitation to receive Christ,  
numbers left their seats and went to a  
prayer room to yield their hearts and  
lives to Christ.

Leaving Texas, Dr. Graham traveled to  
St. Petersburg, Fla., for an outdoor rally  
on January 14, at the Al Lang Stadium.  
The crowd, which filled the grandstand  
and overflowed to fill the entire playing  
field and parts of the outfield, was esti-  
mated at above 20,000 persons—the largest  
in St. Petersburg's history, according to  
police and newspaper reports.

Dr. Hyman J. Appelman opened the  
year conducting a campaign in Crestview,  
Fla. Singer Jack Rollings, of Detroit,  
Mich., led the music.

During the eight-day period, more than  
1,000 were dealt with in the inquiry  
rooms, with a large number coming for  
first-time profession of faith in Christ.

Among the many young people accepting  
Christ were members of a high school  
football team. Older persons included  
gamblers, high school and grade school  
teachers, and a high school principal,  
who walked down the aisle along with  
several of his own students.

A former saloon keeper, Clyde Man-  
ning, now a consecrated businessman of  
the city, acted as the enthusiastic chair-  
man for the meeting. Lance Richbourg,  
former outfielder with the Boston Braves,  
Chicago Cubs and New York Giants, and  
now superintendent of schools in Oka-  
loosa County, Fla., arranged for daily  
services in various schools, which resulted  
in the conversion of scores of students  
and teachers.

All pastors of Crestview and Okaloosa  
County gave active co-operation to the  
revival, which originally was spearheaded  
by J. M. McKnight, pastor of the First  
Presbyterian Church. Young people com-  
ing to youth prayer meetings led by Mrs.  
Appelman were so numerous that nightly  
they lined the walls of the room to partici-  
pate in the pre-service prayer period.  
At every service, large groups of Air  
Force men were present from nearby  
Eglin Air Base. On two occasions Dr.  
Appelman preached at the base.

Immediately preceding the Crestview  
meeting, on December 29 and 30, Dr. Ap-  
pelman and Jack Rollings conducted  
meetings for the Brent Youth for Christ,  
Pensacola, Fla., Hugh Pyle, director. In  
the two nights, scores of young people  
confessed Christ.

March 21 has been set as the date for  
a "Welcome Meeting" at Mildmay Centre,  
London, England, to start off the three  
months' British campaign. Under the  
sponsorship of English and Scottish  
churches and pastors, Dr. Appelman will  
conduct meetings throughout the British  
Isles. Before returning to the United  
States, the evangelist expects to make a  
brief preaching trip to Palestine.

November 26-December 10, Edward  
VanderJagt conducted a series of meet-  
ings at the Prairie Baptist Church of

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Noblesville, Ind., where Chester A. Doden is pastor. Souls were saved, many received the assurance of salvation, and a number dedicated themselves to the Lord. Mrs. VanderJagt played the electric vibra-harp at the services. The evangelist also spoke in the high school, where there were decisions for Christ.

John Carrara held meetings from November 21 through December 3, in the First Baptist Church of LaSalle, Ill. Each night the auditorium was filled to capacity, and on many nights decisions were made for Christ.

O. W. Stucky reports that for the year 1950, 705 people signed the Bible reading covenant, which takes the reader through the Bible in one year. In one campaign, a woman came who had read the Bible through for the first time in her life when the Stuckys were in her church eighteen years ago. She has continued each year, and has now read it eighteen times.

In a recent campaign at the Godwin Baptist Church, Grand Rapids, Mich., Robert J. Kees conducted—as a special feature—a song leading class following the young people's and evening services. Every night he gave instructions in motions and tempo, working with each person individually.

Following that campaign, he went to the Scribner Avenue Baptist Church, also in Grand Rapids, where he held another class in song leading and leadership after his evangelistic evening service. Some of those from the first class came on to the second to receive further instruction.

The Merle Fuller party began meetings in the United Brethren churches on the Degolia, Pa., circuit, December 31. The campaign was scheduled to close Sunday evening, January 7, but because of the response and the conviction of the Holy Spirit, the party consented to stay one more week. The churches were crowded out, many came to pray and souls were led to Christ night after night.

#### FUTURE ENGAGEMENTS

Hyman J. Appelman: Feb. 26-Mar. 18, city-wide meeting, New Castle, Pa.; Mar. 21-June 12, campaigns in British Isles, sponsored by churches there.

Wes Auger: Feb. 18-Mar. 11, Calvary Baptist Tabernacle, Los Angeles, Calif.; Mar. 10, Youth for Christ, San Diego, Calif.; Mar. 13-25, Grace Baptist Church, Richmond, Calif.; Mar. 27-Apr. 8, First Baptist Church, Ceres, Calif.; Apr. 15-20, Calvary Baptist Church, Reno, Nev.; Apr. 29-May 6, Twelfth Street Baptist Church, Fresno, Calif.

Marion Beene: Mar. 25-Apr. 3, Central Baptist Church, Knoxville, Tenn.; Apr. 5-19, Fortieth Street Baptist Church, Oklahoma City, Okla.

John Carrara: Feb. 20-Mar. 4, Church of the Open Door, Greenville, Miss.; Mar. 6-18, Central Baptist Church, Dallas, Tex.; Mar. 27-Apr. 8, Mississippi Tabernacle, Jackson, Miss.; Apr. 10-22, Chattanooga Gospel Tabernacle, Chattanooga, Tenn.; Apr. 24-May 6, Emmanuel Baptist Church, Toledo, Ohio; May 9-20, Evangelical Covenant Church, South Bend, Ind.; May 23-June 3, First Baptist Church, Gallopis, Ohio.

Merle Fuller: Feb. 19-Mar. 4, Richfield Mennonite Church; Mar. 6-18, Mennonite Brethren in Christ Church, Sunbury, Pa.

Norman B. Harrison: Feb. 28-Mar. 4, Asheville, N.C.; Mar. 5-8, Hendersonville, N.C.; Mar. 9-11, Bible Conference, Southern Bible Testimony, Bryson City, N.C.

Robert J. Kees: Feb. 27-Mar. 4, Evangelical United Brethren Church, East Smethport, Pa.; Mar. 7-18, Broad Street Baptist Church, Washington, Pa.; Mar. 25-Apr. 8, Girard Baptist Church, Phenix City, Ala.; Apr. 25-May 6, Methodist Church, Knox, Ind.; May 7, high school (graduation speaker), Burnettsville, Ind.

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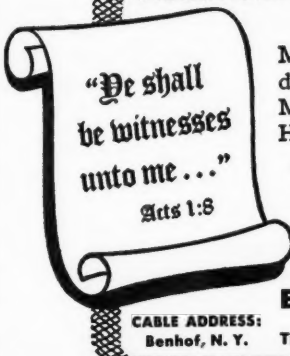
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Mr. and Mrs. Raymond O. Nelson: Feb. 27-Mar. 11, First Evangelical United Brethren Church, Youngsville, Pa.

Bob Oughton: Mar. 8-18, New Hope Baptist Church, Salem, Va.; May 10-20, Keith Baptist Church, Tunnel Hill, Ga.

Mr. and Mrs. Lester C. Place: Mar. 4, First Baptist Church, Tempe, Ariz.; Mar. 6-11, Evangelical Methodist Church, Phoenix, Ariz.; Mar. 13-18, Open Bible Church, Phoenix, Ariz.; Mar. 20-25, Faith Baptist Church, Glendale, Ariz.

Mr. and Mrs. Donald Roop: Mar. 4-18, Old Stone Church, North Bennington, Vt.

L. Sale-Harrison: Feb. 25-Mar. 2, Bethany Baptist Church, Long Beach, Calif.

Mr. and Mrs. O. W. Stucky: Mar. 11-25, Methodist Church, Woodland, Mich.; Mar. 26-Apr. 8, Community Church, Berkeley, Mich.; Apr. 13-29, Westminster Presbyterian Church, Duluth, Minn.

A. T. Tomshany: Feb. 20-Mar. 4, Presbyterian Church, Port Angeles, Wash.

Edward Vanderjagt: Mar. 27-Apr. 8, Southside Baptist Church, Elmira, N.Y.

#### MOODY EXTENSION STAFF

James R. Calhoun: Feb. 25-Mar. 11, Union Baptist Church, Kittanning, Pa.; Mar. 25-Apr. 8, Hampstead Square Baptist Church, Charleston, S.C.; Apr. 15-22, Bensenville Bible Church, Bensenville, Ill.

Elton W. Crowell: Mar. 11-25, union campaign, Saginaw Armory, Saginaw, Mich.; Apr. 8-15, West Suburban Bible Church, Maywood, Ill.; Apr. 22-29, First Baptist Church, Romeo, Mich.

Mr. and Mrs. Michael A. Guido: Feb. 18-Mar. 4, First Evangelical United Brethren Church, Anderson, Ind.; Mar. 11-25, Memorial Presbyterian Church, St. Louis, Mo.; Apr. 1-15, First Baptist Church, Carmi, Ill.; Apr. 22-May 6, Judson Memorial Baptist Church, Denver, Colo.

A. H. Stewart: Mar. 4-11, Albright Evangelical United Brethren Church, Elkhart, Ind.; Mar. 18-25, 31st Street Fundamental Baptist Church, Indianapolis, Ind.; Apr. 1-8, Third Presbyterian Church, Springfield, Ill. Beginning Apr. 9, weekly Bible classes:

Monday: First Baptist Church, Elkhart, Ind.; Tuesday: First Baptist Church, Mishawaka, Ind.; Wednesday: Beverly Baptist Church, Chicago, Ill.; Thursday: Third Presbyterian Church, Springfield, Ill.; Friday: First Baptist Church, Hammond, Ind.

George E. Speake and Keith Hargett, "Sermons from Science": Apr. 1-4, Mather Air Force Base, Sacramento, Calif.; Apr. 8-11, Nellis Air Force Base, Las Vegas, Nev.; Apr. 15-18, Williams Air Force Base, Chula Vista, Calif.; Apr. 22-25, Reese Air Force Base, Lubbock, Tex.; Apr. 29-May 2, Goodfellow Air Force Base, San Angelo, Tex.

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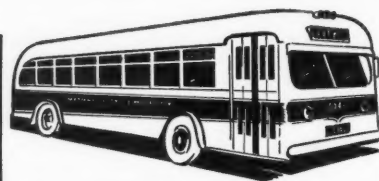
[Continued from page 452]

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gave as you threw our paper on the porch each evening. You'll have to hurry back, for you are the only delivery boy who never missed our house—not even once.

Say, Red, a certain someone told me that you like chocolate cake with pink frosting. As soon as you come home from the hospital, I'll make one just for you, and you can even lick the frosting dish.

The hospital rules say that I can't come to visit you, much as I'd like to, but I am praying for you, and trusting Jesus to make you well again, if it is His will for you. He loves you, Red, as He loves all boys, and He wants to be your Saviour and your Friend. He is as close to you as the door of your heart.

He wants to be your Friend, but you must ask this of Him. Remember, we have talked about that before. If you would like a Friend to be with you every minute in the hospital, ask the Lord Jesus to be that One. Each day I will try to write you a letter and tell you more about Jesus.

My husband will soon be here for supper, so good-bye for now, and there will be more letters to come.

Love from,

† WHEN writing such a letter, remember every promise. Write it down; then never fail to carry it out to the letter. Perhaps there will be a promise to take Red fishing next summer. Jot it down. Children anticipate such treats and remember if a promise is not kept. I remember a promise made to me when I was five. It was never kept, and to this day I have little confidence in the person who failed to keep it.

Remember as you write that there is a possibility that Red or Jeannie may never come home from the hospital. That happens, you know. But often long months intervene before they go home or pass on into eternity.

You may make those days, weeks or months happy by the letters you write. Write of things that are of greatest importance to the child, at the same time including promises of good times to come. But most of all, draw the one to whom you are writing to the Lord Jesus by making Him real through your letters.

How do I know this plan will work? Because at this writing I am nurse to a little polio patient whose aunt writes him such a letter every day. The Holy Spirit is doing a work in his heart, and I feel sure that very soon he will be saved\* in answer to prayer. Through the faithfulness of this aunt, and by means of letters, a soul will be reached for Christ.

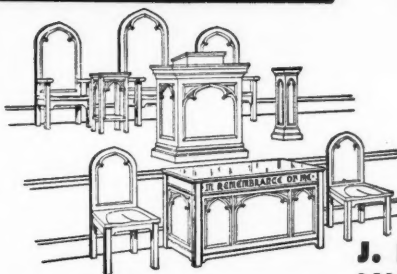
You, too, can help bring hospitalized children to Him. And who knows, the Lord may even provide a Christian nurse who will explain your letters and do her bit to help the patient come to know the Saviour!

\*He has since made what seems to be a definite and heart-changing acceptance of Christ as Saviour.

This is my Father's world,  
The birds their carols raise,  
The morning light, the lily white  
Declare their Maker's praise.

March, 1951

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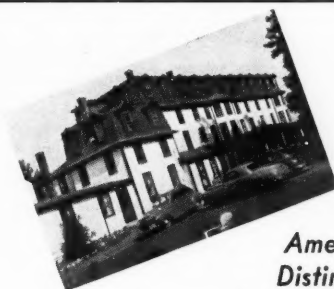
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## MISSION

Harold R. Cook, Editor

# Spain Today

By MARTHA L. MOENNICH



A family group in their Spanish countryside setting. The children go barefooted and work long hours in the fields at threshing time. The seven-year-old girl riding the sledge, at times drives the mule team herself.

Acme photo.

It has been my joy and privilege to visit some of the Evangelical churches in Spain and to minister to them the word of comfort and encouragement from the Bible. As the apostle Paul of old, so I, in our day, desired to serve "in the fullness of the blessing of the gospel of Christ." I shall always remember the experiences I had in and around Barcelona, where the miles of vineyards symbolized the ripeness of human souls for the message of salvation.

Things are not very glowing in Spain today. The extremes of wealth and poverty are very noticeable. In Barcelona magnificent villas and modern apartment houses overshadow the tenements of the poor, who lack even the necessary facilities to keep them in health. Many Spanish families live in shacks and caves in the rocks.

Food is scarce and expensive, and most of the people cannot afford even some of the most needed items. An ordinary man finds it necessary to work sixteen hours a day to make ends meet. When he is through at one factory he leaves for another, if perchance he is fortunate enough to have a second place to which to go. He may have to work a week for a shirt, or two or three weeks for a pair of shoes. A pint of olive oil costs a dollar, and a pound of real coffee four dol-

lars. Staple items, such as butter, eggs and milk, are commonly not seen on the table. Too expensive! It is not surprising that tuberculosis is on the march in many parts of the land and afflicts a large percentage of the people.

Spiritually, too, the scene is not very bright. Though nominally Roman Catholic, the greater part of the people believe in nothing. Twenty-nine million souls are wandering between superstition and infidelity. Among the common folk there are thousands reaching out for the divine volume in which God's way of salvation is so clearly stated, yet not without risk of persecution. Even today, where once the fires of the Inquisition lit up the stakes of the martyrs, Evangelical believers are being persecuted.

It costs something to be an Evangelical in Spain today. It means being deprived of civil rights, or boycotted from making a living, or thrust into prison on false charges, or even sentenced to death. But to see the Spanish Christians stand up under the pressure of persecution is to realize afresh that the gospel of Christ is indeed "the power of God unto salvation to every one that believeth."

I visited the interior city of Reus, where a small congregation gathered behind closed doors. By law the doors of Protestant churches must be closed. Fre-

quently, too, molesters pound on the doors in order to disturb the services, but the worshipers have learned to pay no attention to this. It was touching to see the delight of the believers at my coming. It didn't seem to matter how long the service lasted, so eager were they to hear the message I had to give them.

One of the pastors of the Spanish Christian Mission, a young man of twenty-five, had been disinherited by his family because he disgraced them by becoming an Evangelical. Tempting promises were made of a career that would bring honor to him and to the family, but he refused. He chose rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." When he wanted to get married, the civil and religious authorities made it hard for him. The church denounced him because of his refusal to be married by a priest, and the civil authorities withheld the necessary documents for a long period of months.

When I arrived in Granollers with Jose Martinez, one of the outstanding pastors, the joy of the believers knew no bounds. A note of triumph was in their song and testimony. It was only a few years ago that work was started here with blessing. People desired to hear the gospel until the persecution began. Then one day the pastor of the little flock was taken unawares and brutally beaten by a ruthless group of men who opposed the Protestants with a genuine hatred.

I was entertained in the home of Sra. Maria de San Martin, a veteran believer and descendant of an old Protestant family. She told me how on that occasion she had saved the life of the pastor by placing herself between him and the attackers, taking on her own body the last blows that might have killed him. Even after the terrible ordeal the pastor raised his bruised body and testified to his persecutors. Today a sparkling white house marks the spot, where the Lord dwells in a temple pleasing to Him.

Hospitalet, a suburb of Barcelona, has another congregation of believers that stands up against opposition in a challenging faith. The difficulty in obtaining a hall for meetings led one of the families to dedicate its own home for the purpose. Under a spreading fig tree in the roomy back yard they hold their services in good weather. A baptistry was dug into the ground on which I stood when I gave my message. It was inspiring to behold a congregation of about 125 people crowd in for the evening, all eagerly waiting to hear God's word for sinner and saint. The sound of the singing and the preaching brought the neighbors to

[Continued on page 494]

## From the Fields

**COSTA RICA.** On December 6, from the capital of this Central American republic, Mrs. Harry Strachan went to be with her Lord. Dr. Strachan had preceded her in death by several years. Dr. and Mrs. Strachan were well known in conservative evangelical circles in the United States because of their extensive missionary services in Latin America. More than a quarter century ago they founded the faith mission now known as the Latin America Mission, with headquarters in Costa Rica. Mrs. Strachan was co-director of the mission at the time of her death.

**COLOMBIA.** Matters have quieted down a great deal in Colombia, and in some places those who had to abandon their possessions and flee for their lives have now been able to return home. However, life is still rather uncertain, and there is no indication that the campaign to eradicate Protestantism has been relaxed.

The Oriental Missionary Society reports that on October 31, in Segovia, the priest along with some school boys dynamited the doors of their church. "The police and mayor both were blind to the incident and no local action was taken."

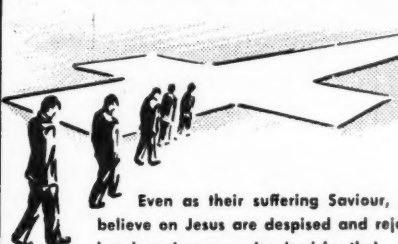
In Quinchia, two women missionaries of the Gospel Missionary Union had a narrow escape. One night dynamite sticks were thrown into their courtyard, one of them landing just a short distance from one of the beds. Neither missionary was injured, though considerable damage was done to the house.

At La Donjuana, toward the Venezuelan border, believers associated with the Evangelical Alliance Mission had been able to return to their homes and desecrated chapel only a month before a new attack came. This time it was a single fanatic who made a dawn attack on the little chapel and seriously wounded with a machete two elderly women and a ten-year-old girl.

**CHINA.** The situation in China deteriorated with startling rapidity as the year 1950 drew toward its close. The result has been another large wave of missionary withdrawals. Most significant was the decision of the China Inland Mission, in the light of the circumstances, to reverse its previous policy. Not only were missionaries to be allowed to leave their field, but a special call to prayer was issued for the necessary wisdom and resources to meet this new crisis. How many missionaries will actually leave in the immediate future is still uncertain, but the number is expected to be large, and it is also likely that the 134 children at the schools in Kuling will be evacuated soon.

A number of other missions formerly left the question of withdrawal up to the missionaries on the field, but now are urging them to leave. Among these are the London Missionary Society, the American Baptists, the Southern Baptists, and others. Though the seizure of American property and the freezing of bank deposits were ordered on December 28, some of these decisions to evacuate

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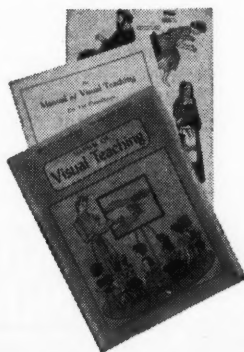
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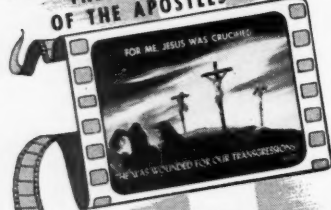
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were made a number of days before that. It is hoped that the Chinese Church may be able to carry on with better hopes of success if it is not embarrassed by the presence of foreign missionaries.

One American missionary to China was called home for a radically different reason from the others. He is Dr. Dryden L. Phelps, of the American Baptist Mission, who was serving at West China Union University, in Chengtu. Dr. Phelps went to China nearly thirty years ago, and at least on one previous occasion his recall was requested by some of the Baptists on the ground of his alleged modernism. The cause of action this time is a letter published over Dr. Phelps' name in the November issue of *Soviet Russia Today*. The writer speaks of the Communist regime in China as "the most comprehensive renaissance the human spirit has ever experienced," and "the most dynamic change in human history." He says that the reorganization of Chinese society by the Communists is "the most profoundly religious Christian experience I have ever been through," and adds, "God is working alongside of these Communists." He follows the well-known Communist line in contending that South Korea first attacked North Korea, and claims that 95 per cent of the press reports in the United States on the Far East are absolutely false. The mission board has been obliged to call him home for an explanation.

The majority of the missionaries are of a different character, however. It is claimed that in China the reports of the imprisonment of missionaries have become so common that it is no longer considered news. Some have been released after a short time; others were still in custody at our last word. Many Chinese Christians suspected of being dissidents have also been imprisoned, with less hope of eventual liberation.

JAPAN. The Evangelical Alliance Mission is planning for a great advance in its work in Japan. Word from the field says: "In an effort to meet the challenge of the continued open doors in Japan, the Evangelical Alliance Mission is issuing a call for 100 new missionaries within the next two years. The plan calls for doubling the missionary personnel of what is already Japan's largest Protestant mission. A program of aggressive evangelism, with gospel halls operating nightly in strategic locations throughout the major cities of Japan, is envisioned. Advances are also being planned in the medical, educational and literature fields, as well as the opening of many new stations."

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## THROUGH THE HEAVENS

THE writer to the Hebrews speaks of our Lord as "a great high priest, that is passed into the heavens" (Heb. 4:14). The preposition translated "into" is *eidia* (dia), which means "through," and describes His passing through the heavens.

The contrast here is between Aaron and our Lord. Aaron on the Day of Atonement, after killing the sacrifice at the brazen altar, passed through the court, through the Holy Place, into the Holy of Holies. Our Lord, after He had offered Himself as the sacrifice for sin on the cross, passed through the heaven of the clouds, the heaven of the stars, into the heaven of God's abode. As the atonement was not complete in Israel until the blood was sprinkled on the mercy seat, so the atonement was not complete at the cross until our Lord had entered the Holy of Holies of heaven.

He left the tomb early on that first Easter morning, passed through the heavens to the heaven of heavens. He was not unopposed as He went through the kingdoms of Satan in the air, for He led captivity captive (the demons) (Eph. 4:8), stripping off and away from Himself (*ἀπεκδύω*-apekduō) the demons leading them in a triumphal procession (*θριαμβέω*-thriambeuō) (Col. 2:15). Satan had constantly tried to keep Him from the cross. He tried to keep Him in the tomb. Now he tries to keep Him from passing through the heavens to complete the atonement. Because of His victory over the demons, He was able to give gifted men to the Church (Eph. 4:8-12).

## THE CHRISTIAN'S THANATOPSIS

The word "thanatopsis" is the English spelling of two Greek words: *θάνατος* (thanatos), "death," and *opsis* (opsis), meaning "to see," the total meaning being "seeing death." It is the title William Cullen Bryant gave to a poem describing a person's view of death. But it is not the Christian's view of death. Our Lord said, "If a man keep my saying, he shall never see death" (John 8:51). The context makes it clear that He was speaking of physical death.

But how are we to understand this? Christians keep our Lord's words, and they all die. The answer is found in the distinctive Greek word here used for "see." It is *theoreō*. It means "to look at with interest and attention." Our Lord said, "If a man keep my saying, he shall never look at death with interest and attention." That is, when the saint is dying, he is so occupied with the Lord Jesus and the glories of heaven, that he does not look at death with interest and attention. It is on the periphery of his consciousness. Death has lost its terror and its sting. This is the Christian's thanatopsis.

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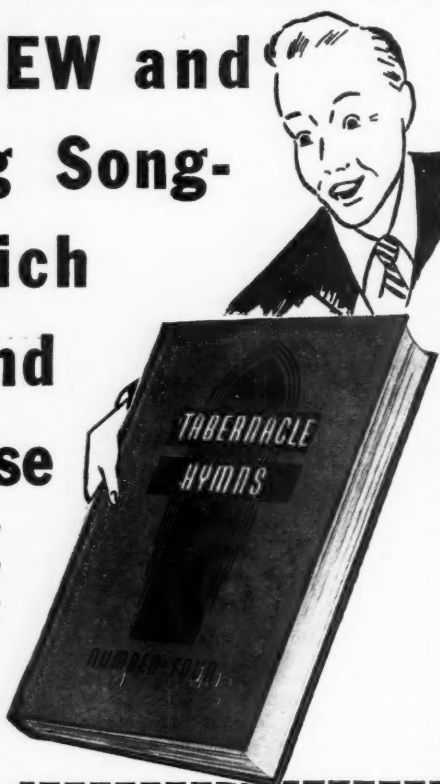
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## 1952: A Sequel

[Continued from page 444]

certain that Abraham didn't immediately ask God to spare it for forty-five, but perhaps walked away with bowed head until he could muster enough courage to come back and plead his case. God agreed to Abraham's plea for forty-five, then for forty, for thirty, for twenty and finally for the sake of ten. And the whole point is this: if there had been ten righteous people in Sodom, God would have spared the city.

I do not know how many righteous people will have to be in the United States of America for God to forbear judging us, but there is a number, and you and I can be part of that group that may well hold back the floodtide of the wrath of God. Your life of righteousness not only can assure the blessing of our nation, but prolong the opportunity for spreading the Word of God to the ends of the earth.

There is a significant reminder for us in the words of Elisha as he saw Elijah taken into the presence of God. "My father, my father," the younger man cried, "the chariot of Israel, and the horsemen thereof" (II Kings 2:12).

Elisha was saying that Elijah meant more to Israel than the chariots and horsemen of her army. More powerful than all the armies Israel could put in the field, more of a source of protection, more of a bulwark against the nation's foes was the life of this one godly man.

Oh, that we would begin to see things from a heavenly perspective as God sees them. Armies are well enough in their place; but so far as God is concerned, it is holy lives that determine the destiny of nations. Rome in her zenith would never have fallen to the marauding bands of ruthless Huns if she had not, in a sense, first lost her soul. It was the fact that she had sunk into cesspools of iniquity that brought about her shame.

The condition in which we find ourselves is perilously similar. Only as there is a people of God—men and women of holiness out and out for Him—will there be deliverance from impending disaster. God grant that the salt may not lose its savor.

♦ THERE is a second thing you can do: you can pray. What an example we have in King Hezekiah who, with armies surrounding Jerusalem, with the insulting, taunting letter of the king of Assyria in his hands, went up to the temple of the Lord and prayed!

Not for one moment did he belittle the military might of Sennacherib. He did

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not contravene or contradict the state-  
ments of the Rabshakeh with respect to  
other conquests of the Assyrian hosts.  
All this he admitted, but his cry was, "O  
Jehovah our God, save thou us, I beseech  
thee, out of his hand, that all the king-  
doms of the earth may know that thou  
Jehovah art God alone" (II Kings 19:19).  
God heard and answered.

Oh, where are those among us who  
know how to come to the mercy seat, to  
lay hold of the horns of the altar and  
plead for our Church, our nation, our  
world? Where is there a John Knox of  
whom a queen would say, "I fear the  
prayers of John Knox more than all the  
armies of England."

Fellow believer, we've been playing with  
the privilege of intercession! Let's admit  
it. Let's get down on our faces in humili-  
ity and confess our sin, storming the  
ramparts of heaven that victory may  
come. Oh, that we would begin to realize  
something of the meaning of "all prayer"  
that blessed John Bunyan's soul as he  
meditated and exercised that mighty  
weapon God had put in his hands.

Our foes may be mighty, we may be  
dragged in the dust of defeat, *but we  
have not yet begun to fight!* We have  
this weapon called prayer, and God help  
us to use it in an hour like the one in  
which we are living.

♦ THERE are other things which could  
be said—other things which we can do—  
but let me mention just one. We can  
take advantage of today's opportunity to  
get out the gospel, not only at home—  
God help us to do that—but to the very  
ends of the earth.

The Lord has commissioned us to take  
the gospel to every creature. This is the  
time of our opportunity. Let's stand be-  
hind missions which are giving forth the  
Word of God. Let's stand behind those  
who are training qualified workers who  
believe the Word of God and who will  
take the message to the ends of the earth.

Amy Carmichael wrote:  
"Make me Thy mountaineer;  
I would not linger on the lower slopes.  
Fill me afresh with hope, O God of  
hope,

That undefeated I may climb the hill  
As seeing Him who is invisible."

1952! 1952! 1952! Already we are in  
its shadow. Is there something you should  
be doing about it? Is there something  
you ought to give in the light of it? Is  
there anything in your life that should  
be ordered differently?

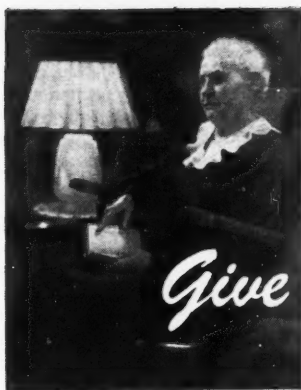
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# NEWS REPORT

*worldwide news  
for and about  
christians*

## Twenty Thousand Letters

Another indication of the nation's high pitch of interest in spiritual issues comes this month with word of a record-breaking mail response to the recent network discussion broadcast by Dr. Billy Graham and Dr. Ralph Sockman. Fifteen days after discussing the question, "Do We Need the Old-Time Religion?" on America's Town Meeting of the Air, program headquarters had received 20,000 comments. The program's previous high response was 15,500 letters following a debate on administration policies in April, 1948.

While Dr. Graham was in New York for the broadcast, plans were discussed for a city-wide Graham evangelistic campaign. This is no time for "theological quibbling," Graham told the group. All churchgoers must "talk Jesus," he said, on busses, streetcars, trains, or wherever they may be, and clergymen must preach more sin, conversion and repentance.

After leaving New York, Dr. Graham attended the opening sessions of the eighty-second Congress in a two-day visit to Washington, D.C. He also addressed groups of lawmakers and government officials.

## Ban from Rome

Roman Catholic priests may no longer be members of Rotary Clubs or participate in club meetings, as the result of a recent papal pronouncement.

Dispatches from Rome explain the order by saying that, especially in Latin America, Rotary Clubs are "usually associated with a form of free masonry, which is hostile to the church." In 1928-29 a Jesuit magazine, *Civiltà Cattolica*, attacked Rotary Club membership on a similar basis, saying that the Rotary Club was too friendly with Masons and dangerously prone to the error of treating all religions as of equal value.

Comments the president of Rotary International, a Roman Catholic, "Rotary is not a secret organization. It does not seek to supplant or interfere with any religious or political organization."

## Call for Chaplains

On the military front, more chaplains—165 of them—are needed by the Army for active duty with American troops. Although authority exists to fill current

needs by recalling chaplains on reserve status, efforts are being made to meet present needs with volunteers.

In order to be eligible, pastors without previous military experience must not have reached their thirty-third birthday. Application is made by applying for a commission in the reserve with a view to qualifying for active duty.

National Guard and reserve chaplains not on active duty are eligible to volunteer for active duty as first lieutenants or captains. To qualify for active duty as a first lieutenant, a reserve chaplain must not have attained his fortieth birthday, while an applicant seeking duty as a captain must not have reached the age of forty-three.

## Voice of Protest

This nation's military position occupied a prominent place in the thinking of the executive committee of the American Council of Christian Churches at a session in Canton, Ohio. The committee passed a resolution expressing its concern over "unnecessary and criminal slaughter" of our troops on the "altar of a ruinous Far Eastern policy." The group also condemned the "delay, fumbling, and hesitancy of the United Nations to name Red China as an aggressor," and deplored the failure to invoke "appropriate sanctions and penalties."

Another resolution of the committee opposes a report of the Commission appointed by the Federal Council of Churches (now in the National Council) concerning use of the atomic bomb. The Federal Council's attitude is that "the A-bomb may be used with restraint only after the United States has been attacked first with atomic bombs by our enemy." Says the American Council: "There is a solemn responsibility resting upon the free world to preserve and protect itself and if necessary use atomic weapons first."

## New in Publications

Two new publications, speaking for organized Protestantism, are currently appearing: *The Protestant World*, a newspaper "dedicated to all the common causes of Protestantism," and *The Outlook*, a magazine of the National Council of Churches.

*The Protestant World* began with a circulation of 15,000 paid subscribers, including those of *The Protestant Voice*. Plans for the paper, a five-column tabloid, include weekly publication as soon as funds permit. Its editor is Robert W. Searle, a former secretary of the Greater New York Federation of Churches.

Coverage of *The Outlook* includes "the area of common Christian interests, of co-operative Christian life and of united Christian service," according to Dr. Samuel McCrea Cavert, general secretary of the National Council.

## New Plan Needed

More work on a plan for the merger of ten Protestant church bodies is in view following a two-day meeting of the National Conference on Church Union

held in Cincinnati late in January.

A proposal considered by the Conference was resubmitted to an enlarged drafting committee with instructions to redraft a union plan for a United Church of Christ. Those interested in the proposed merger are the Presbyterians, U.S.A., Presbyterians, U.S., Evangelical and Reformed, Congregational Christian, Disciples of Christ, Methodist, African Methodist, Episcopal Zion, Colored Methodist, International Association of Community Churches, and the Association for a United Church in America.

Once a new plan has been completed, it will be submitted to the National Conference and then to the individual denominations concerned.

## Talking Bibles

This month also brings significant news developments along the gospel front. New recordings of the King James Version of the Bible are now being distributed among the sightless by the American Bible Society and the Library of Congress. The records are being issued by the American Foundation for the Blind to a potential audience of 30,000.

Work on the recordings began four years ago in the foundation's production studios. A previous recording of all sixty-six books of the Bible by the foundation required ten years. Among 1,500 titles for the blind at the Library of Congress, the Bible is the most popular.

## Three Weeks for Missions

What is reported to be the first three-week missionary convention will meet at the People's Church in Toronto, Ont., April 1-22.

Under the leadership of its pastor, Dr. Oswald J. Smith, the church now contributes to the support of 260 missionaries, serving in some thirty faith missions in twenty-seven fields. Last year the missionary convention offering was \$208,000. This year the church hopes to expand its missionary program to include the support of 300 missionaries.

## Way to Pentecost

A campaign to encourage Christians to seek spiritual growth in a special way during the period from Easter to Pentecost is again being sponsored by the Family Altar League of America.

Just as the disciples heeded Christ's command to wait for the coming of the Holy Spirit, the League asserts, so Christians today should seek renewed spiritual endowment for ministry in their Lord's name. Specifically the League urges:

1. Daily prayer on the part of pastor and church officers for spiritual quickening in the Church.
2. Weekly prayer meetings of members organized into bands of twenty-five or less and meeting with lay leaders.
3. Establishment of family altars in every home.
4. Instruction in the Sunday school, young people's society and other groups concerning the meaning of Pentecost and the place of the Holy Spirit.
5. Enlistment of the co-operation of other churches in the community.

6. Emphasis of the need for deeper spiritual living, climaxed on Pentecost Sunday with a message concerning Holy Spirit power.

### Quest for the Missing

One method of encouraging newcomers in a community to establish church homes promptly is suggested by the action of John S. Wimbish, pastor of New York City's Calvary Baptist Church. Mr. Wimbish recently invited persons having unchurched friends or relatives in New York to send their names and addresses to him for contact and follow-up.

"New York is so big," he pointed out, "it takes them years to find a church home. Some of them never do. Calvary Church could help if only we knew their addresses."

### Bible Scholars Elect

Dr. Merrill C. Tenney, dean of the graduate school at Wheaton College, Ill., is the new president of the Evangelical Theological Society.



Other officers recently elected to lead the society during its second year include: Dr. Charles J. Woodbridge, vice-president; Dr. R. Laird Harris, secretary; and Dr. George R. Turner, treasurer. They were named at the organization's second annual meeting at Shelton College in New York City.

About fifty scholars attended the meeting, which was based upon the theme "The Inspiration of the Scripture."

### Biggest in '51?

What its backers predict will be America's largest Sunday school convention in 1951 is scheduled for March 13-16 in Springfield, Mo., by the Assemblies of God. The meetings are expected to draw more than 5,000 Sunday school workers from every part of the nation and from some foreign countries.

Special features on the program include visual demonstrations, study groups, addresses by Sunday school specialists, and practical discussions. The convention is open to all Sunday school workers regardless of denomination.

### Room to Grow

In the East, the Philadelphia School of the Bible is acquiring an eight-story building with a basement and roof garden. The purchase, which school authorities regard as an answer to prayer, will provide an auditorium, classrooms, offices, dining facilities, library, bookstore, dormitory space for about 300 students, a gymnasium and recreational rooms.

The building, formerly used by the Y.W.C.A., overlooks a section of the city which is to be beautified and known as Pennsylvania Boulevard.

### 50 Cents for Education

Methodist educators are meanwhile asking for greater financial support on

the part of the denomination's nine million members. They suggest that the 1952 General Conference be asked to set a goal of fifty cents per member annually for support of 125 church-related schools, colleges and universities, and fifteen cents a year for 160 Wesley foundations on non-Methodist campuses.

A financial crisis faces the colleges and universities, particularly in view of anticipated reduction in the ranks of male students, the educators point out. At present only 6 per cent of the Methodist Colleges' budget—21.8 cents per church member—is coming from the church, according to Herbert Burghstahler, chancellor of Ohio-Wesleyan University.

### Free Church Blueprint

Parallel programs for deepening spiritual life are being launched by the Evangelical Free Church of America and its national youth organization, the Free Church Youth Fellowship.

Among the points of emphasis in the church's Crusade for Christ campaign are daily prayer for revival, evangelism, increased outreach through Sunday schools and other church branches, weekend and extended ministry by teams of evangelists, and increased tract distribution. A five-point spiritual advance planned by the Youth Fellowship calls for emphasis on daily prayer for revival, daily quiet time, leadership training, soul-winning and a Life Investment Club for those planning full-time Christian service.

### World News in Brief

In Similkameen near Vancouver, B.C., thirty members of a religious sect are resuming more normal life after several days of waiting in vain for the second coming of the Lord on January 9. The group, headed by a woman leader, separated from a Pentecostal tabernacle about a year ago. Disregarding the Scripture's teaching that we "know neither the day nor the hour wherein the Son of man cometh," members of the group sold many earthly possessions in anticipation of the date which they had set.

Other highlights from around the world include:

**CZECHOSLOVAKIA**—Two Roman Catholic bishops have been sentenced to life imprisonment and another to twenty-four years, on charges of high treason and espionage. All were fined heavily and their property confiscated. The bishops were charged with collaborating with the pre-war Slovak Fascist party and the wartime German puppet government, in addition to spying for the Vatican. The Vatican newspaper, *Osservatore Romano*, protested the sentence and the "psychic and physical disintegration" to which it said the victims were subjected.

**RUSSIA**—Probably only a small fraction of Orthodox Jews behind Russia's Iron Curtain manage to live in full accord with the tenets of their religion, according to Jewish immigrants from the Soviet Union. To keep Saturday as the Sabbath, for example, is difficult under Russia's compulsory six-day work week. Most Russian Jews are under strong pres-

sure to abandon the religion of their forefathers and their Yiddish cultural background, the immigrants report. Others are carrying on what is virtually an underground religion apart from Jewish religious institutions under government surveillance.

**TURKEY**—Evidence of increasing religious tolerance on the part of the Turkish government is cited in recent news dispatches. Accounts and properties of various Protestant evangelical churches, which have been in the custody of the state-controlled Department of Pious Foundations, have been restored to the church administrations.

Sale of Christian books during the last year and a half, especially Gospels, is said to total ten times the number sold in all previous years under the republic. Some say the demand is partly due to the greater number of students taking university courses in comparative religions.

Mohammedanism is also gaining as a result of the government's attitude. In the past, practice of any religion—Christian or non-Christian—has been discouraged.

**IRAQ**—Thousands of Jews who have lost their citizenship in Iraq, but who cannot enter Israel because of transportation difficulties and restrictions, are in a critical position. The Baghdad parliament has suggested that stateless Jews will be interned in concentration camps, and those applying for immigration into Israel automatically lose their Iraqi nationality. Early reports say 60,000 have applied and thousands more were expected to apply by March 1. That date is the deadline set by the government of Iraq for Jewish citizens to register for emigration.

**ISRAEL**—Scattered incidents of violence emphasize the efforts of orthodox Jews to force their new nation to bring about official acceptance of traditional Judaistic observances. These include strict observance of the Sabbath, authority of rabbinical courts, religious education, and the use of kosher food.

### From Here and There

► While completing delivery of his Sunday morning message, Howard Fulton, pastor of Chicago's Belden Avenue Church, was stricken with a fatal heart attack. Twenty minutes later Henry Weiler, church treasurer, also died as the result of a heart attack, apparently induced by the shock of his pastor's death.

► Warren R. Austin, United States representative to the United Nations, is on record as believing that opening U.N. sessions with prayer might "further divide the U.N." He made the statement in a letter to a group of club women who had adopted a resolution favoring prayer at U.N. sessions.

► Results of ten years' excavation beneath the basilica of St. Peter's in Rome will be published in March on the twelfth anniversary of the Pope's coronation.

► "The Whole Gospel for the Whole World" will be the theme of the 1951 Southern Baptist Convention, to be held June 20-24 in San Francisco. The program will emphasize doctrine, missions and stewardship.





## ANSWERING YOUR

# Questions

NATHAN J. STONE

### CHRIST AND THE PASSOVER

Can you reconcile Matthew 26:17-21; Mark 14:12-18; and Luke 22:7-16 with John 19:14? John seems to contradict the other three Gospels as to what day Christ and the disciples celebrated the Passover and when He was crucified, and also as to its correspondence with the day the Jews celebrated the Passover. It would seem they all give Friday as the day of the crucifixion, but was this Friday the fourteenth or fifteenth of the month?—O.W.P., Upland, Calif.

This is a question which has concerned many commentators and students of the Scriptures, and one about which there is still much difference of opinion in the attempt to reconcile the apparent contradiction.

In the first place, it is not likely that the record of the first three Gospels is wrong in so material a fact, and it is equally unlikely that a writer like John would contradict it. In the second place, all the details given about the preparation indicate that it was a true Passover and not one celebrated a day before, as some affirm. Besides, it is hardly likely that the priests would have slaughtered or sprinkled the blood of a Passover lamb before the proper day.

With regard to Exodus 12:6, the meaning is that the Passover lamb was killed while it was still the thirteenth day of the month, although toward evening, when the Jewish day began (Lev. 23:5). The same evening would thus mark the beginning of the fourteenth day when the Passover began. The expression "in the evening," literally, "between the two evenings," can only cover a period of time from some time before till some time after sunset, and not the time between two different evenings, as some maintain (see Num. 28:4, where the same Hebrew expression cannot mean anything else but one evening).

One difficulty lies with John's statement (19:14) that the day of the crucifixion was also "the preparation of the Passover," whereas according to the first three Gospels the Passover meal had been eaten the night before. A large group of scholars, both ancient and modern, are of the very strong conviction

that the word "preparation" (*paraskeue*) refers to the sixth day of the week as the preparation for the Sabbath; that the words "of the Passover" only mean that it is the preparation for the Sabbath of the Passover week. The Greek lexicons support this view, while Robertson points out that to this day this very word is the name for Friday in Greece. The word is so used in every other place of its occurrence in the Gospels, particularly in Mark 15:42, where it is expressly explained for Gentiles as the day before the Sabbath. However, there is some weighty opinion opposed to this view.

The difficulty in John 18:28, where it is stated that the priests "went not into the judgment hall, lest they should be defiled; but that they might eat the Passover," is explained on the ground of *postponement of that meal* on their part. It is supposed that the priests in any case would be last to leave the temple and later than any others in eating the Paschal supper. The prospects of finally seizing Jesus would inevitably lead such unscrupulous persons to postpone the meal even to the early hours of the following morning, when judgment was pronounced and their evil work done. Had the Paschal supper occurred the evening following they would have no need to fear defilement by entering a place not cleansed of leaven. They need only then wait till sunset to be clean and eat the Paschal meal.

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### THE LORD'S SUPPER

I do not ever take part in the Lord's Supper. Is it essential for a believer to do so?—C.H.S., Windsor, Ont., Canada

Observance of the Lord's Supper is regarded at least as essential to the *desire* if not the express command of the Lord Jesus Christ, as expressed in the Gospels and by the apostle Paul in I Corinthians 11:23-26, where he states he received it of the Lord. Most people regard it as a command.

The vast majority in the Church have from the earliest times so understood it and have so observed it. Only a very few, such as the Quakers or Friends, feel that it is no more than a symbol and that the Lord's death is observed spiritually, that is, without any "material" element such as bread and wine.

It would be difficult indeed to escape

the conclusion that the Lord Jesus, in such words as "This do ye, as oft as ye drink it in remembrance of me"; "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come," expected that they would use such material elements to designate and remind them of that death. It is not essential to salvation, but is regarded as essential to obedience and devotion.

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### THE JOY OF THE CROSS

In the words of Hebrews 12:2, referring to the Lord Jesus, "Who for the joy that was set before him endured the cross, despising the shame . . ." what is meant by "joy"? What was the joy? One commentator explains that it was the joy of finding the lost sheep. Is not this a little far-fetched?—W.A., Kokomo, Ind.

Certainly "the joy of finding the lost sheep" must be included in that joy for which the Lord Jesus "endured the cross, despising the shame." Hebrews 12:2 refers evidently to the joy of accomplishing redemption for lost mankind. It was the object of His coming "to seek and to save that which was lost" (Luke 19:10). Three times in Luke 15, which contains the parable of the lost sheep, it is stated that "there is joy in the presence of the angels of God over one sinner that repenteth." Certainly that must be true of the Lord Jesus, of whom Hebrews 12:2 also states that He "is set down at the right hand of the throne of God." The same thought is expressed in Isaiah 53:11, particularly in the word "satisfied," "He shall see of the travail of his soul, and shall be satisfied." The word means fullness, and is used here in connection with redemption, the finding and the saving of the lost.

The joy of the cross lay also in *pleasing the Father*. In Isaiah 53:10 it is stated, "It pleased the Lord to bruise him." It was said of the Lord Jesus in Psalm 40:8 that He would delight to do God's will. His will was that none should perish but that all should come to repentance. It is noteworthy that the Epistle to the Hebrews quotes Psalm 40 concerning Christ (10:7, 9), and especially in connection with a sacrifice worthy and acceptable to God.

The joy that was set before Him also consists in the glory that should follow. Not only the return in heaven to the glory of His essential being, but the glory deserved, merited by His work in redemption (Heb. 2:9; Phil. 2:8-10).

Hebrews 12:2 is very emphatic. Rendered literally it is: for the joy that was set before Him, He went so far as having "endured a cross, despising shame," the absence of the definite article making for greater emphasis.

\*\*\*

### DATE OF EASTER

We know that Easter represents the day that Christ was raised from the tomb, but why does the date vary from one to three weeks in the year? Will you kindly explain this?—E.V.F., Lynch, Ky.

Easter was celebrated by the early Jewish Christians most naturally at the time of the Passover. The Passover was

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

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then, and still is, determined by lunar reckoning; that is, by the moon.

Later, Easter came to be celebrated on the Sunday after the beginning of the Passover, no matter on what day the Passover began. After a long period of controversy as to the proper Sunday for its observance, the following rule was adopted in the seventh century: "the Sunday following the fourteenth day of the calendar moon, which comes on or after the vernal equinox, which was fixed for March 21." The vernal equinox is the spring equinox, or the time in the spring at which day and night are of about equal length. There were certain other calculations also which helped to determine the date.

The adoption of the Gregorian calendar in 1582, with a difference of some ten or eleven days, also made some difference in the calculation, but the principle of determining the date remains the same. It is still a lunar reckoning.

♦ ♦ ♦

### CHRIST AND GOD

"Our Lord Jesus Christ," in I Timothy 6:14, appears to be described in verse 16 as "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." How can we understand such a statement about the One of whom Timothy also says that He was "God manifest in the flesh" (3:16)?—H.S., Chicago, Ill.

Presumably the words in this description—"King of kings, and Lord of lords" (6:15) have led to the thought that it is of the Lord Jesus Christ, since as the Lamb He is described as Lord of lords, and King of kings in Revelation 17:14 and 19:16. But this description in Timothy is not of Christ, but of God the Father. The antecedent of the word "which" beginning verse 15 is not "our Lord Jesus Christ," but "the appearing of our Lord Jesus Christ" (italics ours). It is this, the epiphany, the coming again, the glorious appearing of the Lord Jesus Christ, which, in His own time, God the Father, the One dwelling in the light unapproachable, whom no man can see, will show.

It was a time of great hope and expectancy concerning this blessed event. The apostle is careful to say that the time of this event is in God's own hands. His chief concern is that Timothy "fight the good fight of faith" and witness a good confession.

♦ ♦ ♦

### CHRIST AND THE HOLY SPIRIT

If a person is baptized, sealed and indwelt by the Holy Spirit when born again, and, yielding to Him, is filled with the Holy Spirit, receiving all of Him, what is meant by John 3:34, speaking of Christ, "For God giveth not the Spirit by measure unto him." Does not this seem to imply that it is possible to have the Spirit by measure and not have all of the Spirit within?—D.L.C., Chattanooga, Tenn.

The object of the one who uttered these words was to show the infinite superiority of Christ over himself and over all men. It was to present a contrast especially between himself, the

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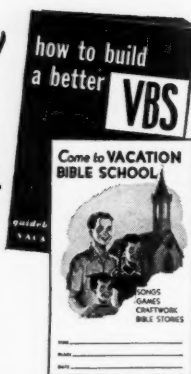
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servant, the herald, on the one hand,  
and the Lord, the King, on the other. In  
comparison with Him, all who had gone  
before, even the most eminent of the  
prophets, had in a sense received the  
Spirit only by measure. The ancient  
rabbis taught that the Spirit was present  
in the prophets only in certain measure.  
Elisha asks for a *double portion* of the  
spirit of Elijah. They were those who  
only knew in part and prophesied in part.  
Their gifts were varied, not full, and lim-  
ited also by the imperfections of their  
own natures. They were of the earth,  
earthly.

But there is also here a contrast of  
natures. There is a reference to the deity  
of Christ, the one from above, from  
heaven, the Son. "For in him dwelleth  
all the fullness of the Godhead bodily"  
(Col. 2:9). As one of the Godhead, the  
Spirit is said to proceed from Him, and  
He Himself came, as to the flesh, by the  
Spirit. They are all one in the divine  
essence; therefore the Spirit in Him  
could not be expressed by the term  
"measure." Human concept and language  
can find no other means of expressing  
this profound truth. Never having ceased  
to be God, although He was fully man,  
He had never really been separated from  
the Spirit. The dove descending upon  
Him only symbolized the fullness of the  
Spirit's presence already in Him and  
with Him. The *measurelessness* of the  
Spirit within Him also is in accord with  
the perfection of His nature, human as  
well as divine, in contrast with us in this  
dispensation also, who are imperfect.

As God's final word (Heb. 1:11), as *the*  
Word Himself, He is the only authorita-  
tive and complete revealer of the Father.  
Therefore those who wrote of Him, even  
though filled with the Spirit to do so,  
were filled only in measure in comparison  
with Him in whom dwelt *all the fullness*  
of the Godhead bodily.

However, the words "unto him" are not  
in the text, although most commentators  
agree that they are appropriate as re-  
ferring to Jesus. If omitted, one sug-  
gested reading is, "Not by measure  
giveth He the Spirit" (least of all to  
Jesus)."



## The Christ of the Forty Days

[Continued from page 447]

from all but Christ, we will find the Lord  
Himself!

As He asked, "Why weepest thou?  
Whom seekest thou?" Mary supposed He  
was merely the gardener. She could not  
see, her eyes were so blinded with tears.  
She said, "Sir, if thou hast borne him  
hence, tell me where thou hast laid him,  
and I will take him away."

It is *all* Christ with her! Not the doc-  
trine of the resurrection, not heavenly  
visions, but Himself. Christ appeared  
first to Mary (Mark 16:9), because her  
heart was solely and completely wrapped  
up in Him, full of a great love for Him.  
"He satisfieth the longing soul!" He re-

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veals Himself to the heart set on knowing Him.

♦ **LASTLY**, the Christ of the Forty Days is the Christ of the uplifted hands of blessing over His own. What a scene in Luke 24:50!

"And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven."

Continuing then in Acts 1:9-11, Luke tells us: "And while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

The risen Christ is coming to earth again. His heart is wrapped up in His second coming and His kingdom. This personal second coming of our glorious Lord is called the blessed hope of the Church of God, for which His saints are to look, watch, and wait (see Titus 2:13; Heb. 9:28). Our hearts are to be ever ready, and ever longing for Him! "So Christ . . . shall appear a second time, apart from sin to them that wait for him, unto salvation." This includes all that really trust Him. For, although they may not know the full scriptural doctrine of His coming again, yet it is really to see their Lord that they long.

This is the Christ of the Forty Days. I hope you know Him! What an infinite and eternal blessing was theirs who knew Him in those forty days before He ascended up on high to be glorified! What an unutterable contrast to the state of those in "religious" Jerusalem who knew Him not! Hear this day His blessed bidding, "Come unto me . . . Take my yoke upon you, and learn of me . . . and ye shall find rest unto your souls." What an amazing invitation, to us poor weak ones, from heaven, from the King of glory! It is to you and me He thus speaks.

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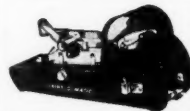
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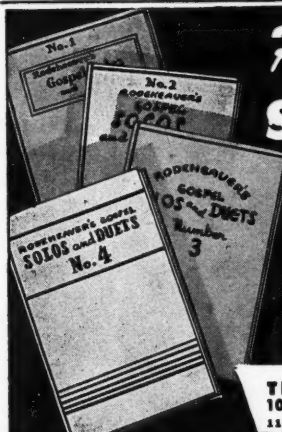
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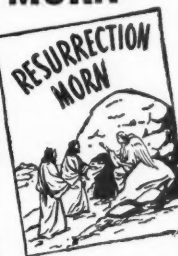
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# SUNDAY SCHOOL LESSONS

WILLIAM CULBERTSON

March 18

## Jesus Faces Death

Mark 14:22-26, 32-36

MEMORY SELECTION: *Not what I will, but what thou wilt.*—Mark 14:36, A.S.V.

The Lord Jesus Christ came into the world that He might go to Calvary and there give Himself the propitiation for the sins of the world. This lesson introduces us into what may be termed the beginnings of sorrow, for it takes us to the sacred precincts of Gethsemane. While it is not given to us to understand fully all that our Lord went through for our salvation, nevertheless, our hearts should be strangely moved as we read the story of Gethsemane and Calvary. Thank God, however, He is not a dead Saviour, but One who on the third day rose again triumphant. He is the living Lord, who is able to save to the uttermost all that come to God by Him.

### I. The Lord's Supper (Mark 14:22-26)

The Lord's Supper was instituted, as we know, in connection with the commemoration of the Passover Feast (Mark 14:16). We are told that at the Passover observance it was customary for ten to twenty people to be in the company at the table. The feast was regulated by a succession of cups filled with red wine and commonly mixed with water. It was the duty of the head of the house to give the thanksgiving or benediction over the wine and the feast, drinking the first cup. The remainder of the household then partook, and after praise there was the washing of hands. Then there followed the eating of bitter herbs dipped in vinegar or salt water in remembrance of the sorrows of their fathers in Egypt.

Meanwhile, the paschal dishes were brought in—the well-seasoned broth, the unleavened loaves, the festal offerings and the lamb. All of these things were explained. Then it was that the first part of the Hallel was sung (Ps. 113, 114) and the second cup was drunk.

After that began what might be termed the feast proper. The head of the house took two loaves and broke one in half, laid both halves upon the whole loaf and blessed the bread, wrapped it with the bitter herbs, dipped it, ate of it and handed it to those about him, with the words, "This is the bread of affliction which our fathers ate in Egypt." After the blessing of the paschal lamb, it was eaten. The festal offerings were eaten with the bread dipped in the broth, and finally the lamb was consumed. The thanksgiving for the meal followed the blessing and drinking of the third cup. After that, the remainder of the Hallel was sung (Ps. 115-118) and the fourth cup was drunk.

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To recapitulate, the first cup was for the purpose of announcing the feast. It was probably this cup to which Luke makes reference (Luke 22:17). The second cup had to do with the interpretation of the festal act. The third cup, which followed the breaking of the loaves, was the cup of thanksgiving, and this is the cup which the Lord consecrated as the cup of the new covenant.

The record in Mark's Gospel, in the lesson of today, tells us that while they were eating, He took bread, and when He blessed it and brake it, He gave it to them with the exhortation, "Take ye: this is my body." These words speak of the bread as being symbolical, representative of the body of our Lord. As another has written, "Since the whole Passover was a symbolical festival of remembrance; since, further, the body of Jesus was still unbroken, and His blood still unshed, none of those present at the table could have supposed that they were doing what was impossible, that is, that they were in any sense actually eating and drinking the body and blood of the Lord."

Mark then records that He took a cup, and when He had given thanks, He gave that unto them, and they all drank of it (v. 23). Of the cup, He said, "This is my blood of the covenant, which is poured out for many."

Thus was this blessed feast of commemoration and of prospect instituted by our Lord. The feast looks forward, as we know; for it is to be celebrated "until He come" (I Cor. 11:26); and for our Lord it undoubtedly had some reference to that day when He would drink the fruit of the vine new in the kingdom of God (v. 25).

### II. The Lord's Sorrow (Mark 14:32-36)

The name "Gethsemane" probably comes from the Aramaic language and means "oil press." Both Matthew and Mark (Matt. 26:36; Mark 14:32) speak of it as a place, which in the margin is rendered "enclosed piece of ground." John 18:1 describes it as a garden. It undoubtedly was across the brook Kidron, situated on the Mount of Olives (Luke 22:39).

Our Lord took with Him into the innermost part of the garden, Peter, James and John. The record says that He "began to be greatly amazed and sore troubled" (v. 33). In His exercise of soul our Lord said to the three disciples, "My soul is exceeding sorrowful even unto death: abide ye here, and watch" (v. 34). Our Lord went on farther, and the record says that He fell on the ground and prayed (v. 35).

Even in all His agony and great sorrow, there was still the qualification in His prayer indicated in the words "if it were possible" (v. 35) and "howbeit not what I will, but what thou wilt" (v. 36).

Undoubtedly here our Lord "offered up prayers and supplications with strong crying and tears unto him that was able to save him [out of] death" (Heb. 5:7). We cannot understand all of His sorrow, but, thank God, He was willing to go through Gethsemane all the way to Calvary on our behalf. Let us remember that it was not for His sins that He suffered, but for ours. Thank God for the Lamb of God who beareth away the sins of the world.

March 25

## Through Death to Life

Mark 15:33-37; 16:1-7

MEMORY SELECTION: *Lo, I am with you always.*—Matthew 28:20, A.S.V.

Today's lesson takes us to the very heart of the gospel. Other tremendously important doctrines lead up to the events which we study in this lesson. There is, for example, the doctrine of the pre-existence of the Lord Jesus as the eternal Son of God. While He began His existence as the incarnate Son of Man in the birth at Bethlehem, He is the Eternal Word who in the beginning was with God and was God. There never was a time when He did not exist.

There is also the very wonderful doctrine of the virgin birth of our Lord. This tenet of the faith is not, as some have suggested, immaterial whether it is accepted or not. It is an integral part of the narrative and an absolute necessity to the entrance of our Lord into the human family apart from sin. In addition, there is the doctrine of His holy and sinless life, together with the fact that He performed miracles.

These are all important doctrines which have to do with the person and work of Christ. In a very real sense, however, all of them lead up to the doctrines which we are concerned with today—atonement and justification.

### I. "Dying He Saved" (Mark 15:33-37)

Of the several events connected with the crucifixion which Mark records, we have in these verses, first, the orphan cry of our Lord; and, second, the response of bystanders, some of whom thought that He had called for Elijah, and attempted to give Him a sponge full of vinegar, and others who said, "Let be; let us see whether Elijah cometh to take him down" (v. 36).

Who can interpret the full meaning of His cry, "My God, my God, why hast thou forsaken me?" Such a verse baffles us. It is so profound that it is beyond our depth of experience. We can only stand amazed in the presence of such love and grace. We can say, of course, it was for us. We can say, "He bore our sins in his own body on the tree." We can affirm, in the words of Scripture, "Him who knew no sin he made to be sin on our behalf."

Whatever the price of redemption was, our blessed Lord paid it. In this instance, He knew something of separation from fellowship with His father, something that He had never experienced in all eternity. When the flood-tide of

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# SCHOOLS

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the wrath of God the Almighty, the Triune God, was poured out upon Him, when His holy soul was made an offering for sin. He gave voice to those words which defy full explanation, but which demand profound thanksgiving to God on our part. Truly we can take upon our lips and say from our hearts:

*"But none of the ransomed ever knew  
How deep were the waters crossed,  
Or how dark was the night that the  
Lord passed through,  
Ere He found His sheep that was lost."*

Thank God, He has found His sheep, and He still finds His sheep and tenderly carries them on His shoulder safely home.

You will remember that at the outset of the story of the crucifixion when they offered Him wine mingled with gall, He refused it (Matt. 28:34). Later, the executioners evidently feigned to offer Him vinegar mixed with water (John 19:29; Luke 23:36), which He took (John 19:29, 30). It has been suggested by some that He refused the wine and gall as something that would have deadened His sensibility to pain, and that He accepted the vinegar in this instance because it would make Him even more sensitive to pain than He ordinarily would have been after having gone through so excruciating suffering as is involved in death by crucifixion.

Evidently there were those who mistook the cry recorded in verse 34. (Incidentally, the difference between the cry as recorded in Matthew 27:46 and Mark 15:34 is accounted for by the fact that the former is a Hebrew transliteration of the Aramaic, while the latter is an Aramaic transliteration.) They thought He was calling for Elijah, which, of course, was erroneous. Even in death there is majesty so far as the Lord Jesus is concerned, for we read, "Jesus . . . gave up the ghost" (v. 37).

### II. "Rising He Justified" (Mark 16: 1-7)

We know that Mary Magdalene, Joanna, Mary the mother of James (Luke 24:1-10), and Salome (Mark 16:1) were among the women who came early to the sepulchre (see Luke 24:10 for the reference to "other women"). Evidently Mary Magdalene, seeing that the stone was rolled away, went immediately for Peter and John. The other women had the revelation given to them by the angel. When Mary Magdalene at last returned, the Lord Himself appeared to her (John 20:11-18).

The blessed Easter story is true. It is the very basis, the foundation, of all Christianity, that our Lord is alive and therefore able to save all that come unto God by Him. His resurrection is God

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the Father's amen to the fact that what was done on Calvary is a finished task so far as the provision of salvation is concerned.

"Full atonement! Can it be?  
Hallelujah! What a Saviour!"

And so we say with the poet,

"Upon a life I did not live,  
Upon a death I did not die,  
Another's life, Another's death,  
I stake my whole eternity."

April 1

## God's Wonderful Creation

Genesis 1:1-5, 26-31

### MEMORY SELECTION:

O Jehovah, how manifold are thy works!  
In wisdom hast thou made them all.

—Psalm 104:24, A.S.V.

This lesson begins a series entitled "Great Epochs of the Bible." Fittingly, the course begins with the creation. As Lange so well says in His commentary, "Holiness, sublimity, truthfulness—these are the impressions left upon the mind of the thoughtful reader of the first of Genesis. There is meant by this its subjective truthfulness. It is no invention. The one who first wrote it down, or first spoke it to human ears, had a perfect conscious conviction of the presence to his mind of the scenes so vividly described—whether given to him in vision or otherwise—and a firm belief in a great objective reality represented by them.

"It is equally evident, too, that it is the offspring of one conceiving mind. It never grew like a myth or legend. It is one total conception, perfect and consistent in all its parts. It bears no evidence of being a story artificially made to represent an idea, or a system of ideas. There is, in truth, nothing ideal about it. It presents on its very face the serious impression of fact believed, and given forth as thus believed, however the original representation may have been made to the first human soul that received it. Myths and legends are the products of time; they have grown; we can, in general, tell how and whence they came, and after what manner they have received their mythical form. Thus, other ancient cosmogonies, though bearing evidence of derivation from the one in Genesis, have had their successive accretions and deposits of physical, legendary, and mythological strata. This stands alone in the world, like the primeval granite of the Himalaya among the later geological formations."

I. "The Worlds . . . Framed by the Word of God" (Gen. 1:1, 2)

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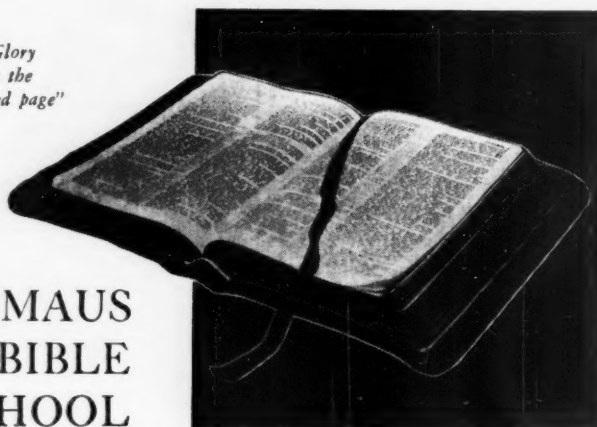
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the Word of God does not argue the existence of God, nor does it debate the question as to whether or not God could by fiat bring into existence the heavens and the earth. The simple explanation of it all is, "For he commanded, and they were created" (Ps. 148:5). And yet again, "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth" (Ps. 33:6).

We know from New Testament scriptures that the Person of the Godhead who was the executor in the matter of creation was the Lord Jesus Christ (John 1:1-3; Col. 1:16; Heb. 1:10-12). The word here is that God, Elohim, the Mighty One, created the heavens and the earth.

It is interesting to note that the word "heavens" is in the plural, which may suggest the creation of two heavens (since there are some languages which, in contradistinction to "singular" and "plural" have a form definitely denoting a dual number). To quote Lange again, "It looks like a dual . . ." The apostle Paul wrote, "I knew a man in Christ, fourteen years ago (whether in the body, I know not; God knoweth), such a one caught up even to the third heaven." We may then possibly have a reference to the atmospheric heavens and to the heavens of the planets and of the stars. You will also remember the expression "heaven of heavens" (see Deut. 10:14; I Kings 8:27). It is evident that this latter expression refers to the dwelling place of the Lord.

Our great God, then, made the heavens and the earth. The word denotes a definite creation, not simply the fashioning of something already in existence.

Rotherham translates verse 2, "Now the earth had become waste and wild." He points out that the two words translated by him "waste" and "wild" appear again in Isaiah 34:11 and Jeremiah 4:23. He believes that these examples favor the conclusion that Genesis 1:2 describes the result of a previous judgment. The verb has as one of its meanings, "to become, to be made or done." Whether or not such is the meaning in this context is the question at point. It is true that the translators of the Septuagint version of the Old Testament used the Greek verb "to be" and not "to become." It is also true that the translation cannot be based upon the meaning of the Hebrew word in Genesis 1:2 alone, for actually it could have either the meaning "to be" or "to become" as well as other possible connotations.

Certainly, however, we are not without warrant in ascribing perfection to any creation of God and it may well be that there is a catastrophe involved between verses 1 and 2. Though there is a problem of translation in the passage as a whole, it would seem as though Isaiah 45:18 (but see v. 19 as well), as translated in the American Standard Version, corroborates this view: ". . . Jehovah . . . created it not a waste. In such a view, that which follows is largely the reconstruction of what had originally been created, although you should bear in mind that the word "create" is specifically used in verses 21 and 27.

II. "Let There Be Light" (Gen. 1:3-5)

Rotherham translates, "And God said,

Moody Monthly



'Light be,' and light was." How great is the power of our great God. The light appeared at His word. Illumination so essential to man, not only that he may see, but also for his physical well being, is the product of the word of God.

### III. "Let Us Make Man" (Gen. 1:26-31)

Here, of course, we have the crowning work of the creation of our God. Certainly we see no reason to deviate from what the Word of God says concerning the origin of man. This passage, together with Genesis 2:7, 18-25, gives us an account of man's physical and spiritual creation, which certainly cannot be successfully assailed by anyone who believes in God at all. And, of course, the atheist has no ground to combat such a revelation.

April 8

### Sin and Its Consequences

Genesis 3:1-6, 9-15

**MEMORY SELECTION:** *For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.*—Romans 6:23, A.S.V.

There is most certainly nothing in Scripture itself to indicate that the narrative in Genesis 3 is not actual history. The invention of men that this is a mythological presentation of certain principles at work in the world is, wittingly or unwittingly, an attempt to discredit the historicity of the Bible. The references to Adam in Genesis, as well as in other books of the Bible, all point to a definite individual, a man who was created by God. The story, therefore, should be taken at its face value. The circumstances alluded to in the lesson text actually took place and are the explanation of the entrance of sin into the world, so far as the human family is concerned.

#### I. Satan's Question (Gen. 3:1-6)

It is interesting how Satan made his approach to the woman in order to get her to disobey the word of God. First of all, notice that he took the form of—that is to say, became embodied in—the serpent, which is spoken of as "more subtle than any beast of the field" (v. 1). Prior to the fall, the serpent was not the wriggling, crawling creature that we know today. What he is now is part of God's judgment on him (cf. v. 14).

Note that he is called a "beast of the field" and is put in the category of cattle (cf. vv. 1, 14). Evidently he was a creature of great ability and probable attractiveness. At any rate, there was no incongruity in the mind of the woman that the serpent approached her and spoke. Of course, we should understand that behind the serpent was the devil, who is called "the old serpent" (Rev. 12:9).

The devil approached Eve to raise certain questions. Actually, two questions were propounded. The first is, "Yea, hath God said, Ye shall not eat of any tree of the garden?" (v. 1). The second question is not in the form of an interroga-

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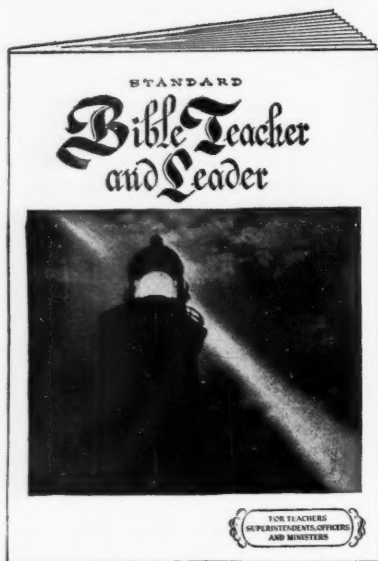
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tion, but undoubtedly was posed to raise a question as to the Lord's veracity: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil."

This procedure is one that Satan has used through the years. First he raises a question in the mind of a person that will lead him to think that God's commands are unduly restrictive. If the devil can get us to question God's will or add to what God has said, the battle is more than half won for him.

In this instance, notice the stress: "Ye shall not eat of *any* tree of the garden?" (v. 1). Perhaps it is even more forceful in the King James Version, a translation which is definitely allowed in the margin of the Revised Version, "Ye shall not eat of *every* tree of the garden." The idea in the latter translation seems to be that God was exacting a very great requirement, for the suggestion is that Adam and Eve were not to eat of the trees of the garden.

The woman met that challenge to some extent when she answered, "Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it." But her fatal mistake was when she added to the word of God, for she concluded, "Neither shall ye touch it." She further pointed to her own ruin when she actually changed the word of God—"Lest ye die." Note the language of Genesis 2:17, "Thou shalt surely die."

The devil was ready for his second thrust then, and proceeded to deliver it. Using the same threefold temptation that he has tried on all the sons of men, he appealed to the lust of the flesh, the lust of eyes, and the vainglory of life. You will notice that these three tempta-

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tions (cf. I John 2:15, 16) are definitely in the same order in Genesis 3:6.

### II. The Lord's Questions (Gen. 3:9-13)

We all know, of course, what happened. The woman succumbed to the temptation of the devil and ate the fruit of the tree which God had forbidden. Moreover, Adam wittingly did the same (I Tim. 2:14).

In the cool of the day, God came walking in the garden, calling man to Himself. God asked four questions: "Where art thou?" (v. 9). "Who told thee that thou wast naked?" (v. 11). "Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" (v. 13). "What is this thou hast done?" (v. 13). Of course, God asked these questions not for the sake of information; He knows all things. He was bringing the man and woman to the place where they would acknowledge and confess their sin.

There were four parties involved in the fall, and in His pronouncement of judgment God includes all four. The first was Satan (v. 15), then the serpent (v. 14). Eve was next (v. 16), and finally Adam (vv. 17-19).

### III. Mercy and Judgment (Gen. 3:14, 15)

How like our blessed Lord it is that before His judgments were pronounced on the woman and the man He gave them a ray of hope. This is to be found in the fact that the seed of the woman one day would bruise the serpent's head. Thank God, that day has come (cf. John 12:31; Col. 2:15; Rev. 12:11). That the man and the woman laid hold of the hope is evident in Genesis 3:20, 21.

Let us never forget that sin does involve judgment, and that sin, unrepented of, unconfessed, unwashed in the blood of the Lamb of God can only send us into the lake of fire. Thank God, there is a provision made for sin, for the Lamb of God has died. More He has risen again, and He is able to save by the blood of the covenant; and because He ever lives, He is able to save to the uttermost all who come unto God by Him.



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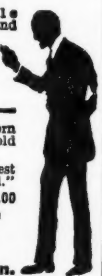
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# OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

## HE IS NOT HERE

Luke 24:6

"He is not here"—what wonderful words  
When spoken at Jesus' grave;  
Marvelous proof of a risen Lord,  
One who is mighty to save!

"He is not here"—what terrible words  
When spoken of human heart;  
Empty and barren and hopeless that life  
Where Jesus has no part.

"He is not here"—in many hearts  
Though He died and rose 'tis true.  
If you welcome Him now, you may surely  
know  
That He died and rose for you.

"He is not here"—is that true of your  
heart?  
Have you crowded out God's dear Son?  
Make room for Him now—the King of  
kings,  
'Tis Jesus—the Chosen One.

—Irene Hammer

\* \* \*

## THE RESURRECTION OF CHRIST

- I. Attributed to the Father (Rom. 6:4;  
Col. 2:12)
- II. Attributed to the Son (John 10:18;  
Luke 24:6,7)
- III. Attributed to the Spirit (I Pet. 3:18;  
Rom. 8:11)
- IV. The Seal of a Finished Work (Acts  
13:29, 30)
- V. The Sign of a Glorious Triumph  
(Heb. 2:14; Eph. 4:8)
- VI. The Pledge of a Coming Resurrec-  
tion (I Cor. 15:20-22)
- VII. The Certainty of a Future Judgment  
(Acts 17:31)

—Source Unknown

\* \* \*

## WHY CHRIST DIED

- I. Because He loved us (Gal. 2:20)
- II. As a ransom for all (I Tim. 2:6)
- III. To rescue us from evil in the pres-  
ent world (Gal. 1:4)
- IV. To redeem us from all iniquity  
(Titus 2:14)
- V. That we should no longer live unto  
ourselves, but unto Christ (II Cor.  
5:15)
- VI. To apply the true law of fruitbear-  
ing (John 12:24, 25)
- VII. To give life to the world (John  
6:33)
- VIII. That His people might have abun-  
dant life (John 10:10)

—G. B. Hopkins

The readers of this department are cordially invited  
to contribute from time to time original outlines for  
sermons, Bible readings, etc., that could find an ap-  
propriate and useful place in the columns.—Editors.

## DO WE REALLY MEAN IT?

Examine one little clause in the prayer  
that the Master taught: "Thy will be  
done." Do we not usually think when we  
pray that prayer, that all the world will  
some day come into obedience to God's  
purpose? It does mean that, but the  
meaning cannot come to pass except it  
first come into the individual life. Who  
of us can pray, "Thy will be done in my  
life"? Some say they are afraid to pray  
that way, lest if they give God the right  
of way, He will send calamity and hard-  
ship. In other words, they are afraid to  
trust God to have His way with them.  
Ah, there is the trouble with God's un-  
happy children. They do not trust their  
heavenly Father. Like unruly children,  
they are afraid the Father will take away  
some of their playthings, and they love  
their playthings more than they love  
Him.

—Anonymous

\* \* \*

## GOOD FRIDAY MEDITATION

Spotless Lamb of God, hanging there for  
me,  
Naught that I could ever do, naught that  
I could be,  
Could e'er repay, in any way,  
The debt I owe to Thee.

—Mrs. Charles Bell

\* \* \*

## THE HANDS OF CHRIST

*"The hands of Christ seem very frail,  
For they were broken by a nail;  
But only they reach heaven at last  
Whom those frail broken hands hold  
fast."*

- I. Peter's Wife's Mother Raised (Matt.  
8:15)
- II. The Leper Cleansed (Luke 5:13)
- III. Peter Rescued (Matt. 14:30, 31)
- IV. The Severed Ear Restored (Luke  
22:51)
- V. Our Perfect Security (John 10:28)

—Lillie G. Welliver

\* \* \*

## GORDON'S CHALLENGE

Shortly before his tragic death, Gen-  
eral Gordon, writing from Khartoum,  
said: "There is not the least doubt that  
there is an immense virgin field for an  
apostle to these countries among the  
black tribes. But where will you find an  
apostle? A man must give up every-  
thing, understand *everything*, *everything*!  
No half or three-quarter measures will  
do. He must be dead to the world, have  
no ties of any sort, and long for death  
when it may please God to take him.  
There are few, very few, and yet what a  
field."

—The Evangelical Christian

## THE RISEN LORD

"The Lord is risen indeed"—Luke 24:34

### I. The Fact

1. He rose by the mighty power of  
God (Mark 16:6; I Cor. 15:4; Eph.  
1:19, 20)
2. Death is swallowed up in victory  
(I Cor. 15:54)

### II. The Object

He rose for our justification that we  
might be counted worthy of eter-  
nal life (Rom. 4:25; John 10:10;  
11:25, 26)

### III. The Result

1. The believer is risen with Him  
(Col. 2:12; Eph. 2:6)
2. The believer is begotten to a lively  
hope (I Pet. 1:3-5)

### IV. The Demand

1. A consecrated life in the world,  
but not of it (Rom. 6:14; 11:14;  
John 17:11, 16, 19; Col. 3:1-4)
2. Walking worthily (Col. 1:10, 11;  
2:6, 7)
3. Living unto Christ (II Cor. 5:15,  
17)
4. Realizing the power of His resur-  
rection (Phil. 3:9-14; I Pet. 3:21)

—The International Evangelist

\* \* \*

## HOW TO AVOID TROUBLE

Let us give up our work, our thoughts,  
our plans, ourselves, our lives, our loved  
ones, our influence, our all, right into His  
hand, and then, when we have given all  
over to Him, there will be nothing left for  
us to trouble about, or to make trouble  
about.

—J. Hudson Taylor

\* \* \*

## A FORMULA FOR FRUITFULNESS

II Timothy 2:1-26

- I. Be Steadfast in Service (vv. 1-7)
- II. Be Submissive to Suffering (vv. 8-13)
- III. Be Stern with Strife-makers (vv. 14-  
19, 23)
- IV. Be Spotless in Self-life (vv. 20-22)
- V. Be Sympathetic toward Sinners (vv.  
24-26)

—Thomas B. Walker

\* \* \*

## SOME RESULTS OF RECEIVING THE GOSPEL

- I. Eternal Life (Rom. 6:23)
- II. Dominion Over Sin (Rom. 6:14)
- III. Fears Overcome (II Tim. 1:7)
- IV. Peace of Heart (Phil. 4:7)
- V. Strength for All Things (Phil. 4:13)
- VI. Provision for All Need (Phil. 4:19)
- VII. Prayers Answered (I John 5:14, 15)
- VIII. Victory over the Grave (I Cor. 15:  
55, 57)

—David E. Mathews

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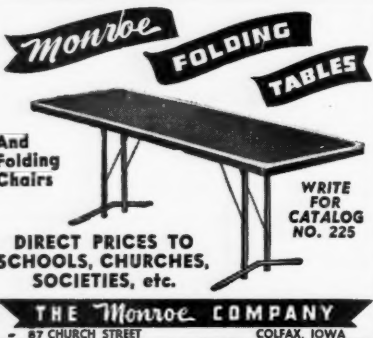
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Matthew 27:46

No heart can ever know the depths  
Of grief the Father knew  
When from His Son, the Holy One,  
His presence He withdrew.

No heart can ever know the pain  
That Jesus bore for me  
When on that day, God turned away,  
That day on Calvary.

—Mrs. Charles Bell

✦ ✦ ✦

## ABRAM'S FAITH, FAILURE AND RESTORED FELLOWSHIP

Genesis 12:1-13:4

### I. His Call (12:1)

1. Divine—"the Lord said"
2. Deferred—"had" (cf. 11:31, 32)
3. Designated—"out of," "from," "unto"

### II. His Commission (v. 2)

1. Power—"I will make"
2. Pledge—"I will bless thee . . . name great"
3. Purpose—"be a blessing"

### III. His Compensation (v. 3)

1. Reciprocity—"bless . . . curse"
2. Recipients—"all families of the earth" (cf. Gal. 3:16, 29)

### IV. His Companions (v. 5)

1. Choice—"Abram took"
2. Contributing—"gathered," "gotten"
3. Conflict—"Lot" (cf. 13:7, 8; 14:14)

### V. His Consecration (vv. 7, 8)

1. Place—"between Bethel and Hai (heap of ruins)"
2. Purpose—"altar unto the Lord" (worship)
3. Praise—"called upon the name of the Lord"

### VI. His Conflict (v. 10)

1. Questioning the divine leadership
2. Quest for self—"Famine was grievous"
3. Quenching the spiritual life—"down into Egypt"

### VII. His Conspiracy (vv. 11-13)

1. Praise—"Thou are . . . fair" (v. 11)
2. Plea—"Say, I pray thee" (vv. 12, 13)

### VIII. His Condemnation (vv. 17-20)

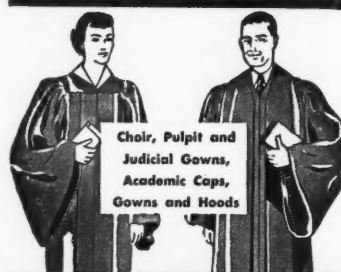
1. Protection—"Lord plagued Pharaoh" (v. 17)
2. Protest—"Why saidst thou . . . ?" (v. 18)

### IX. His Conversion (13:1-4)

1. Turning—"went up" (v. 1; cf. Luke 22:31, 32)
2. Triumph—"Abram called on the name of the Lord" (v. 4)

—Charles Colas

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To be assured that neither things present nor things to come can separate me from Christ's love sets me gloriously free to serve with glad alacrity.

—C. E. T.

\* \* \*

### "NOT ASHAMED"

Romans 1:16

1. The Person of Whom It Speaks  
The gospel of *Christ*
2. The Power It Exhibits  
The *power* of God
3. The Provision It Offers  
Unto *salvation*
4. The Plenitude It Reaches  
To *every* one
5. The Principle on Which It is Received  
That *believeth*

—W. B. Mackie, in

*The Bethany Young People's Star*

\* \* \*

The blood of Jesus converted man's instrument of torture into God's vehicle of mercy (Matt. 16:24).

—C. Norman Bartlett

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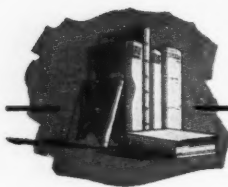
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G. COLEMAN LUCK, EDITOR

## Teen-Age Worship, by Gerrit Verkuyl and Harold E. Garner.

This is a new title for a revision of an earlier work by Dr. Verkuyl, *Adolescent Worship*, published in 1929, to which has been added a chapter on teaching the elements of worship by Harold E. Garner.



Verkuyl

Dr. Verkuyl will be remembered as the author of a number of splendid, warm-spirited books in the field of Christian education, as well as the translator of the Berkeley Version of the New Testament. In this volume he discusses what Christian worship is, after giving a chapter in which he characterizes the adolescent. He then considers private and group worship, and the formation of the worship program.

The closing chapter of the book is written by Harold E. Garner, a member of the faculty of Moody Bible Institute in its Christian Education department. He shows how he actually taught the elements of worship to a group of adolescents. His chart on "evaluating a worship service" is splendid and should prove a real help to worship leaders in evaluating their work.

For those who need to know more about leading teen-age young people in worship, and for those who seek a book to give to teen-age leaders as a study guide, this volume will be most suitable.  
192 pages. Moody Press, Chicago (1950). \$2.50. W.F.

## How to Raise a Christian Family, by Gertrude Nystrom.

This most interesting little book has been prepared especially for young people contemplating marriage. However, this new addition to the Moody Colportage Library will also prove a genuine source of encouragement to more mature individuals who are facing the pressure of this age with its stern realities.

Using the nine graces which constitute the "fruit of the Spirit" as the nine chapter headings, the author presents a Christian approach to the joys and problems of marriage and family life. Mrs. Nystrom says: "I might have brought more into my own relationships if I had been as well prepared for marriage as I was for a vocation." Numerous appropriate admonitions are given in this well-balanced book which will be found most helpful to every reader. One of the most interesting portions is the final chapter, "Improving Human Relationships." The book is written in an easy-to-read style which holds the attention.

126 pages. Moody Press, Chicago (1950). 35c. L.E.M.

## The Works and Wiles of the Devil, by Mary Bazeley.

The author has purposed to enlighten those who are more or less ignorant of the "works and wiles of the devil," and thus more clearly point out the true road to victory in Christ. Miss Bazeley indicates that many true believers have suffered a lapse of faith and lost much valuable ground through the lack of sufficient knowledge of our enemy and his power. The book is scripturally sound and very timely. It will be appreciated by everyone who desires further enlightenment on this important subject.

43 pages. Marshall, Morgan & Scott, London (1950). L.E.M.

## What Would You Do? by Daniel J. Fleming.

The complete question posed is, "What would you do when Christian ethics conflict with standards of non-Christian cultures?" The author presents a great number of ethical problems—specific cases on the mission field—in various categories. Some of these have to do, for example, with marriage, ceremonial bowing, and health. He does not always propose a solution. When he does, it is not always strictly and solely on the basis of the teachings of Scripture. The book has value, but should be used with caution.

183 pages. Friendship Press, New York (1949). \$2.25. J.A.S.

## Take a Second Look at Yourself, by John Homer Miller.

Following the practical suggestions made in an earlier publication, *Take a Look at Yourself*, Dr. Miller here considers further the everyday problems which confront all of us. Revealing a warm, sympathetic attitude, he explores and offers remedies for many of our present-day tensions, confusions, and twisted ideals, showing that the wide-spread worship of the petty, unimportant idols of the world, rather than a wholehearted following of Christ, inevitably leads to despair, unhappiness and utter defeat.

Although there is some evidence of a "liberal" background, the author has presented considerable food for thought, which should prove valuable to the discerning student of the Word.

187 pages. Abingdon-Cokesbury Press, Nashville (1950). \$2.00. L.E.M.

## Snapshots, by Bernhard H. J. Habel.

Here is a collection of fifty-two brief sketches on a variety of subjects, taking one from the proverbial "ridiculous to the sublime" and back again. The author especially reveals deep appreciation of the problems of the home missionary, as he reviews stories from pioneer days as well as incidents from the home mission fields of today. The delightful style makes the book easy reading for both young and old.

167 pages. Augsburg Publishing House, Minneapolis (1950). \$1.25. L.E.M.

## The Christian Family in the Modern World, by Lutheran Education Association.

In this small but intensely informative and timely volume, the fifth yearbook of 1948 of the Lutheran Education Association, five writers from separate fields of adult Christian education have contributed a chapter each, giving vital information which should prove beneficial to parents, teachers and pastors. The book includes a chapter pointing out the major social and economic changes which are affecting families; a presentation of the case for planned beginnings of happy Christian marriage; a description of the Christian family as a functioning unit in the neighborhood, community and the world; and a discussion of the problems, possibilities and potentialities of the close co-operation of the home, the school and the church.

97 pages. Concordia Publishing House, St. Louis (1949). \$1.25. F.Y.

## Treasures of His Love, by Myrtle A. Wilson

A small book of pretty devotional meditations, principally for the Christian who is suffering trials and tribulations. The poetry, while containing a good spiritual message, is not of as high quality as the prose.

64 pages. Osterhus Publishing House, Minneapolis (1950). G.C.L.

## Grossie, by Elmer A. Kettner.

Everyone who knew her, loved her and called her "Grossie," short for grossmutter, grandmother, so the author chose this name for the title of this delightful life story of Anna K. Maier, mother of the late Dr. Walter A. Maier, of the Lutheran Hour. Being her pastor for ten years Elmer Kettner was able to observe firsthand her faith, natural cheerfulness and strength of character, which he portrays in this book.

A sense of closeness is felt between the reader and this courageous little woman, whose unconscious influence is seen throughout the telling of the charming biography. Those whose spiritual lives have been blessed by that great contender for the faith will enjoy and be benefited by the story of his mother, who was both a Dorcas and a Mary.

119 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$1.50. F.Y.

## Parent-Child Relationships in the Christian Home, by Alfred Schmieding.

The purpose of this study is to examine parent-child relationships more closely. The observations are based upon the case histories of two hundred children contacted and studied in some detail over a five-year period.

The first section deals with the relationship of the family to the Church and the State from the parental point of view. The second chapter gives an analysis of the attitudes of children toward their parents as they expressed them directly. The last chapter deals with the matter of parental liabilities and assets, showing that children are a blessing from God and joy to parents when they have been understandingly reared in the fear and admonition of the Lord.

22 pages. Lutheran Education Association, River Forest, Ill. (1949). 30c. F.Y.

## The Touch of Polly Tucker, by Bertha B. Moore.

The author has produced in this book a very well written Christian novel. Mrs. Polly Tucker, proprietor of the Tucker Flower Shop, touches the lives of many people in the community.

Because the characters in this story are so much like normal youth of today, this novel will hold the attention of all who read it.

189 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$2.00. H.C.R.

## Christian Fellowship Games, by William Robert Adell.

This is a book any live young people's group can ill afford to miss. It is refreshing in its presentation, and full of original ideas and games which make use of the Bible for the purpose of increasing one's general knowledge. It is stimulating to worth-while recreation.

96 pages. Warner Press, Anderson, Ind. (1950). \$1.00. W.M.L.

## The Holy Spirit, by R. I. Humbert.

With the dispensation of the Holy Spirit drawing to a close, Mr. Humbert sets forth the many-sided ministry of this wonderful Person, and emphatically clinches his interesting presentations with everyday, practical illustrations.

The author first introduces a general outline on the "Person and Work of the Holy Spirit," then presents a series of charts revealing the various characteristics of the Holy Spirit. The explanations and enlargements of these charts comprise the greater portion of the book.

106 pages. R. I. Humbert Publishers, Flora, Ind. Paper 35c; cloth, 75c. L.E.M.

## Straight Talks, by Thomas Fitch.

The brief messages which comprise this book were first delivered to service personnel while the author was in active service as a chaplain. Although its principal purpose is to lead young people to a saving faith in Jesus Christ, it has ample material to aid Christians in the propagation of the faith.

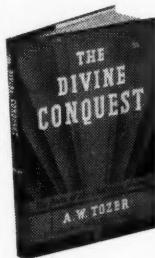
95 pages. Marshall, Morgan & Scott, London (1950). L.E.M.

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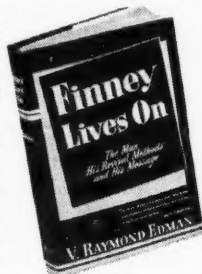
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This beautiful book should prove a boon to every devotional committee chairman of a youth or adult group. There is a remarkable flexibility to these most suggestive programs. While they are labeled as "short," they are capable of considerable expansion without padding. There are four programs for each month in the year, as well as four fifth-Sunday programs. One other splendid feature is the poster suggestion for each month. The simplicity and dignity of these posters will appeal to many.

216 pages. Standard Publishing Co., Cincinnati (1949). \$1.75. W.F.

### Books Received

188 *Heart Reaching Sermon Outlines*, by Theodore W. Engstrom. 112 pages. Zondervan Publishing House, Grand Rapids (1950). \$1.50.

*Patsy at Pine Cottage*, by Marian M. Schoolland. 87 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$1.00.

*Problems That Plague the Saints*, by W. A. Poovey. 184 pages. The Wartburg Press, Columbus (1950). \$2.00.

*A Treasury of Sermon Illustrations*, edited by Charles L. Wallis. 319 pages. Abingdon - Cokesbury Press, Nashville (1950). \$3.50.

*The Physician Examines the Bible*, by C. Raimer Smith. 394 pages. Philosophical Library, New York (1950). \$4.25.

*Life's Eternal Drama*, by Archibald M. King. 104 pages. Christopher Publishing House, Boston (1950). \$2.00.

*Origin of History as Metaphysics*, by Marjorie L. Burke. 60 pages. Philosophical Library, New York (1950). \$2.75.

*Kahlil Gibran*, a biography, by Mikhail Naimy. 265 pages. Philosophical Library, New York (1950). \$3.75.

*The Sanctuary*, daily devotional readings for Lent, by Charles M. Crowe.

46 pages (paper). Abingdon-Cokesbury Press, Nashville (1951).

*The Bishop of All Beyond (Sheldon Jackson)*, Winifred Hulbert.

*The Man with Twenty Hands (John Mason Peck)*, Kenneth L. Wilson.

*Pioneer Hawaiian Christians (Bati-mea Lalana, Joel Mahoe)*, Frances Eastman.

*She Made Many Rich (Sister Emma Francis)*, Catherine B. Herzog.

These "Frontier Books" are the life stories of missionaries and Christian pioneers in what might be called the home mission fields. They are written by authors who have had close connection with the work represented and on the basis of careful study. In addition, they are written in such fashion as to interest young people in the lives of these devoted servants of Christ. The name of Sheldon Jackson may be known to all who are familiar with Alaska, but the others who are less widely known will also amply repay the reader's attention with the inspiration they can bring.

24 pages each (paper). Friendship Press, New York (1948). 15c each. H.R.C.

### Song of Easter

[Continued from page 455]

said invitingly, pointing downstairs. Indignation welled up in Dr. Tatton. He, a minister, mistaken for a non-Christian by this—why, he looked like a common truckman! Flushed to find himself hesitating, he mumbled something about waiting for someone and turned away in confusion as the man continued to look at him. He felt almost guilty, as he struggled to regain his usual self-possession.

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When the crowd was gone and people had begun to return from the prayer room carrying pamphlets and sometimes dabbling their eyes with handkerchiefs, Paul suddenly came bounding up the steps. Without a word his father took his hand and walked quickly to the car, puzzled by his son's expression.

Paul squeezed his hand as they walked along, and gave a joyful little hop. "Dad," he said, "Jesus is my Saviour now. He made me stop feeling bad because of all the things I've done that you and Mom didn't like. And He's going to help me all the time now to be good."

In spite of himself, Dr. Tatton felt his eyes moisten, and he could not reply as they drove away. Paul continued to tell about how Jesus spoke to him in the meeting and wanted him to raise his hand to show he loved Him.

"Then when I went downstairs a big boy came over and talked to me and showed me all about why Jesus came to earth and how He wanted me to let Him make things right about what I've done that I shouldn't," he explained eagerly.

Dr. Tatton could not bring himself to scold or say anything to hurt the boy in this condition. He let him talk on, amazed at how happy he seemed to be. The questioning, dissatisfied expression that had periodically appeared on his face since the night of the oratorio was gone.

V

Entering the house, Dr. Tatton stood in the hallway as Paul dashed to the kitchen. He heard snatches of the boy's explosive, enthusiastic report interspersed with the incredulous voice of his wife.

Going to his study, he found the afternoon mail on his desk. He opened two envelopes and as he perused the contents of the third he was gripped by an unreasonable fear. In his hand were decision cards from the evangelistic meetings of the last few days, sent by the secretary of the Ministers' Association sponsoring the campaign.

Slowly he read the names: Mrs. Wilbur Belden—old Mrs. Belden who had given so liberally and attended church so faithfully; surely there was no better Christian in the church! John Maxwell, one of his own deacons—a man of impeccable character! Mrs. Mary Whitby—little Mrs. Whitby, with her husband in the army and with three children to care for. Had he not given her spiritual counsel on his regular calls? Maureen Harding, president of the young people's society. What would her folks say to this? With sinking heart he read the last name—T. J. Hollidge! he whose church membership was so valued. All these had signed cards showing acceptance of Christ.

Stunned, he sat back in his easy chair. In the gathering dusk the five cards

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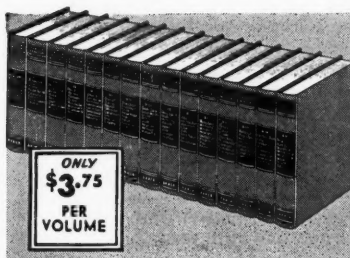
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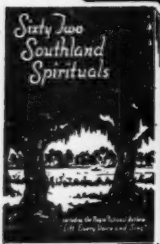
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seemed to elongate into real people who stood before him pointing accusing fingers.

"Where have I failed, O Lord?" he asked aloud in desperation.

From the other room came the sound of music. The record again! "He was despised and rejected of men, a Man of sorrows and acquainted with grief." As he listened, groping for enlightenment, the import of the verses he had sometimes read by rote from his pulpit suddenly rushed upon him like a tidal wave. He had rejected the Saviour, and the Man of sorrows was looking down upon him now, grieved because of this rejection. He who was crucified and had risen again alone could take away sin. Quickly he reached for his Bible and turned to Isaiah 53.

"Surely he hath borne our griefs, and carried our sorrows," he read with newly given understanding and conviction; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; and the chastisement of our peace was upon him; and with his stripes we are healed."

"Heal me, O God," he prayed. "I have hidden my face from Him. I've preached everything else but the blood of Christ shed for us. Lord, forgive my iniquity in leading astray these my people—and my own son."

"And, Lord," he continued, "I thank Thee that Thou hast revealed it unto babes that I might see!" With door closed he knelt by his chair.

When he arose a weight had been lifted from his soul. He felt like a new creature overflowing with thankfulness that he, a minister, had at last come to know the Lord as his Saviour and the Saviour of the world.

Later, when Paul came to the door with his mother, Dr. Tatton responded to their knock and smiled up as the two came in. In Dee's eyes was a flash of tears.

"He has told you, Dee?" he asked. "Yes," she answered, a tremble in her voice. "I never knew . . . I never realized . . ."

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Dr. Tatton quoted reverently.

Then Dee spoke again. "Tomorrow I want to go to the Wycroft meeting," she said, a new light in her eyes. "Won't you come along?"

Dr. Tatton nodded as he turned with new purpose to his family and the ministry he saw before him.

for Easter...  
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Someone you love is hoping for a Bible this Easter. Ask to see the famous National Bibles—there is one to meet every Bible need . . . including those with covers in color. No. 254X—Reference Bible, India paper; self-pronouncing; Black leather, overlapping covers; round corners; gold edges. No. 255XB—Same; Blue leather. No. 256XM—Same; Maroon leather. No. 251X—Same; Black morocco leather with full leather lining.

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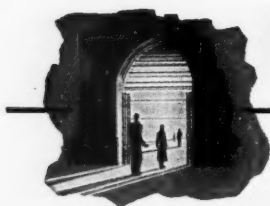
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## INSTITUTE and ALUMNI



**FIERY PREACHER**—Sparks flying from his finger tips, thimbled to prevent burning, George Speake stands on a 1,000,000 volt electrical transformer.

Keith Hargett seems to be enjoying himself as he watches metal rings floating in space.

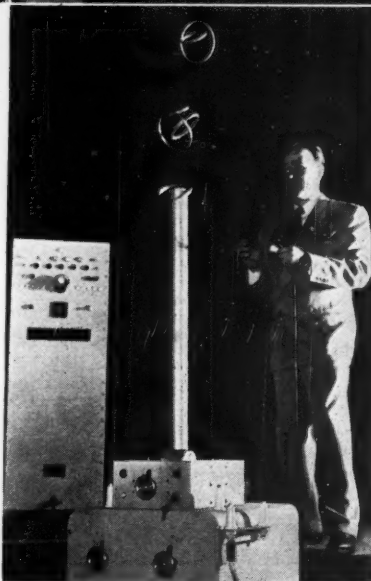
### "SERMONS" FOR AIR BASES

**G**EORGE Speake and Keith Hargett, of the Moody Institute of Science in Los Angeles, are making final plans for their spectacular "Sermons from Science" demonstrations which will be presented from April through August at air force bases throughout the country. A series of four demonstrations, to be held Monday through Thursday evenings, will cover twenty bases, including Chanute and Scott fields in Illinois, and the Randolph and Lackland air bases in Texas. The Lackland base is reported to be the largest of its kind in the world.

Major General Charles I. Carpenter, chief of chaplains, invited Speake and Hargett to visit the bases. Chaplain Colonel Glenn J. Witherspoon went to the Institute headquarters in Los Angeles to view the demonstrations, arrange the itinerary and complete promotion and publicity details for the air force.

Following the same procedure as last year, Speake and Hargett will alternate in taking charge of the meetings. In 1950 the two men presented a total of sixteen campaigns in California, with over 100,000 in attendance and more than 1,000 conversions reported.

Those attending the demonstrations see eggs fried on a cold stove, metal rings made to float in the air, and the creation



of liquid light by means of combining cold chemicals. A high point of interest comes when Speake or Hargett stands on a 1,000,000-volt transformer while a member of the audience switches on the power. Sparks crackle from the scientist's finger tips as the tremendous charge passes through his body. When he holds a stick of wood in one hand, it instantly bursts into flame. After the demonstration, his heart pounds rapidly and his body temperature shoots to above the 100 degree mark.

The series is designed to reveal the harmony that exists between true science

and true religion, and to give youth the gospel.

"Sermons from Science" originated in 1937 with Dr. Irwin A. Moon, director of Moody Institute of Science. Moon's program was a featured attraction on Treasure Island at the San Francisco Golden Gate Exposition. Now Dr. Moon devotes all his time to the making of Institute films.

### FILMS REACH NEW FIELD

Industrial workers may now be added to the list of diversified audiences viewing the Moody Institute of Science films. "Dust or Destiny" and the other gospel-science pictures are finding a warm welcome in such businesses as oil, steel, machine manufacturing, automobiles, milk, drugs, building supplies, meat packing and air lines.

Donald H. Parson, director of the Film Department, says, "We saw a great need, an opportunity, and a door that could be opened. An indication of the magnitude of spiritual neglect in our country is the more than 70,000,000 people who have absolutely no church affiliation or source to which they may turn to meet the problems of human life and find the way of soul salvation. Industry contains its share of this churchless number. Therefore industry presents an area in which our films may have an effective ministry—especially when we realize that in many cases heads of homes can be reached, men who exert strong influence in molding the thinking of the family group."

Parson has been reaching business executives by personal contact, letter, and through favorable comment and recommendation that one businessman passes on to another. The training manager of one manufacturing company said, "These films supply something that has been missing in our program. They have something in them that all of us need today."

At a national convention of sales training executives, the Institute was invited to take part in the program and present "Dust or Destiny" to the members of 150 leading companies. As a result of this showing, numerous bookings were speedily arranged. This spring at a New York City sales executive conference, where the attendance is expected to be more than 2,000, there will be another excellent opportunity to book the films.

The sales promotion manager of a manufacturing concern in the Midwest wrote Parson, "You don't know how much we appreciate your allowing us to keep it ['Dust or Destiny'] an extra three days. You see, we showed it to our top sales management field force Wednesday evening and some of our factory and office people were there and viewed it. In addition to our factory folks, which comprise some 275 men, a goodly number of our office personnel also saw it."

"You'll be receiving some requests from down here, I'm sure, for future showings. The program chairman of the Rotary Club and quite a number of the men from the factory have been calling me, asking how to get in touch with you and whether or not other films were available. There's no doubt about its being

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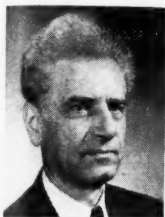
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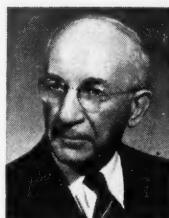
## INSTRUCTORS RETIRE

Two long-time members of the Institute's music faculty, George S. Schuler and Alfred Holzworth, are now enjoying retirement following many years of teaching ministry. Mr. Schuler holds a record of forty-two years of faithful service, while Mr. Holzworth taught thirty-three years.



Schuler

After entering the Institute as a student, Schuler turned from thoughts of a pastorate to the musical ministry. He found time not only to teach piano, organ, and other subjects, but also to compose. "Make Me a Blessing" and "Overshadowed" are among his well-known gospel songs. He has contributed to the *Etude* music magazine for many years. Mr. Schuler was minister of music at Moody Memorial Church; director of the Newark Gospel Tabernacle, Newark, N.J.; and president of the Choir Directors' Guild of America. He and his family are now living in Orlando, Fla.



Holzworth

Mr. Holzworth was associated with public schools for several years before coming to Moody Bible Institute. A student of such teachers as Rossiter Cole and Palmer Christian, he was well qualified to teach music theory, piano, and organ in the Institute's music department; he also conducted the school band. Mr. and Mrs. Holzworth are now making their home in Fort Wayne, Ind.

## BEGIN NEW BIBLE CLASSES

Popular weekly Bible classes taught by A. H. Stewart, Moody Extension staff Bible teacher and expositor, will be held in five cities in Illinois and Indiana, April 9 through June 29.

Teaching the epistles of I and II Peter. Mr. Stewart will be in the First Baptist Church of Elkhart, Ind., Monday; the First Baptist Church of Mishawaka, Ind., Tuesday; Beverly Baptist Church, Chicago, Wednesday; the Third Presbyterian Church, Springfield, Ill., Thursday; and the First Baptist Church, Hammond, Ind., Friday.

Similar classes are now being carried on by Phillip R. Newell, director of the Moody Correspondence School, and Dr. G. Coleman Luck, member of the Institute faculty. Mr. Newell is in his second year at the Wisconsin Tabernacle, Milwaukee, Wis., where he is teaching the Book of the Revelation. Dr. Luck, also in his second year, teaches in the Ottawa Street Methodist Church, Joliet, Ill. His weekly class concerns great doctrines of the Bible.

These weekly itineraries bring to mind  
March, 1951

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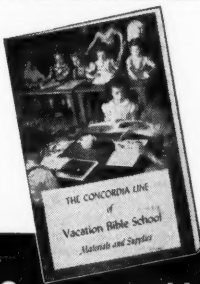
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years past when Institute men, such as Dr. James M. Gray, William R. Newell, Dr. Lew W. Gosnell and others, held Bible classes. For years Dr. Gosnell left Chicago every week to teach a Friday night class in Pittsburgh, with Dr. P. B. Fitzwater alternating some of the time. A rigorous schedule that few would contemplate today was followed by Mr. Newell for about eight years, when he held classes in Toronto, Detroit, St. Louis, and Chicago every week.

## COLPORTAGE TALLIES WORK

Colportage Department's successful distribution of Christian literature during 1950 gives hope of a continued fruitful ministry this year. New Testaments, tracts, stories and other literature sent foreign countries last year totaled in the millions, and reached three million in the States.

In 1950, Colportage libraries, consisting of about ten Christian books of 128 pages each, were placed in 7,251 rural schools. Such stories as *Rosa's Quest*, *Christie's Old Organ*, and *On Silver Creek Knob*—books that children really enjoy—are included. More than 216,000 pupils received free copies of the Horton Gospel of John; 16,064 youngsters earned a copy of the *Pocket Treasury* booklet, consisting of choice Scripture portions and hymns, by memorizing certain designated Bible verses; and 6,692 children earned

New Testaments through further memory work.

From the first of September through December, more than 54,000 copies of *Pocket Praises*, a booklet of twenty-nine favorite gospel songs, were placed in schools. The songbook has received an exceptionally warm welcome everywhere.

Over 350 large shipments of literature were sent to the armed forces, with a majority of the material going to Korea.

Forty different countries received Colportage literature in twenty-five languages last year. The Colportage Department arranged for the printing and distribution of gospel literature in Switzerland, Germany, Italy, Pakistan, Japan, India, France, Spain, Greece, Holland, China, Syria, Portugal, Belgium and Latin America.

In addition, there were more than 3,500 shipments of tracts, Scripture portions and Christian books to hospitals, prisons, and other neglected areas in this country.

Kenneth N. Taylor, director of Colportage work, says, "We are grateful for the many friends who have made this report possible. But much more must be accomplished with haste in this critical time. With God's help, and the continued prayerful support of our Christian friends, we anticipate sending out the gospel message of salvation to millions of spiritually neglected souls throughout the world during the days and months God gives us."

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**BIG PROFITS FOR YOURSELF, CLUB OR** groups selling gorgeous Everyday greeting card assortments including new Scripture-text boxes. Also Easter Gift Wrappings and Stationery. Write quick for samples. Robinson Cards, Dept. 405, Clinton, Mass.

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INVENTORS: THE USUAL FIRST STEP IS TO have a search of the U.S. Patents conducted, so I can report on patentability. Write, without obligation. Patrick D. Beavers, Registered Patent Att'y., 1016 Columbian Bldg., Washington 1, D.C.

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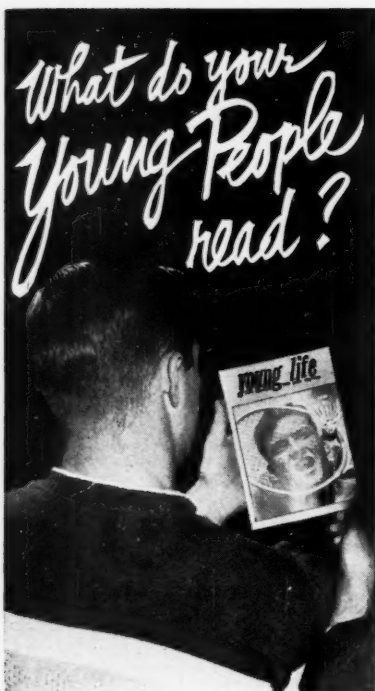
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## Spain Today

(Continued from page 460)

the doors and windows of their houses, while the gate of the back yard was filled with listening men and women.

A serious situation exists in Villanueva, though the believers of that city are carrying on for the Lord with unfaltering courage. For two years now the Evangelical chapel has been sealed shut by the local authorities at the instigation of the resident priest.

Although the government has given official permission to hold services in the chapel, which will hold about two hundred, the local authorities have opposed it.

Rome is more powerful than the government. Every Sunday they meet in a home, which is crowded beyond capacity with people.

The Eliseo church in Barcelona is another example of the scriptural expression, "the church in the house." When the believers could not secure a hall for their services, Sr. Daniel Lopez and his devoted wife gave their home over for the cause. With the help of ready hands they completely remodeled the inside, with a platform and pulpit, benches on either side of a central aisle, and even a balcony.

This church is packed every Sunday so that fifty or more people have to be turned away because of lack of room and because of the regulation that all meetings must be behind closed doors. One Sunday the pastor baptized twelve persons, the following Sunday fourteen. Before I left there were eighteen ready for baptism.

In Tarrasa, during the twenty-fifth anniversary celebration of the church, Spanish Christian Mission workers rehearsed how the Lord had begun and prospered it in a remarkable way. Pastor Samuel Vila started in Tarrasa in a private dining room and built up a congregation which now numbers 300 members. Some of them were formerly atheistic anarchists, and some were sad penitents who were never sure of their salvation in the Roman Catholic Church.

Pastor Vila devoted all his personal resources to the building of this and five more chapels for the mission in several towns in Spain. Dr. Zacarias Carles, founder and director of the mission, was able to be present for the anniversary and speak to the 400 who gathered for the celebration. To hear the Hallelujah Chorus sung at the end of the five-day event was to be transported into the very presence of the Lord.

Spain needs our prayers and she needs the gospel. Out of her 35,000 villages only 200 have Protestant churches. There are perhaps thirty to forty thousand Protestants in the whole land and they are forbidden by law to propagate their faith. They are even forbidden to give out tracts. Yet in the midst of the whole situation Christ, the hope of glory, radiates through the gloom, especially when four to five hundred young people courageously gather together for a Youth for Christ rally, such as I have seen in Barcelona, all aglow with the joy of salvation that has become theirs through the preaching of the glorious gospel of Christ.

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Monthly

# Youth SUPPLEMENT

Hazel Goddard, Editor



## Let's Face It

By L. Troutman

I am a new Christian in a home with very little spiritual interest. When obedience to parents and obedience to Christ seem to conflict, what do I do?

The questioner seems to imply that the difficulty has arisen since conversion, and so possibly the problems revolve about a desire to attend a church other than the family one, or attendance at various young people's meetings where new faith could be strengthened. Perhaps they include decisions concerning leisure time activity which never appeared as problems before.

Now this may sound very strange to you but we have this command over and over again in Scripture, "Children, obey your parents," with no "provided that" or "when you see eye-to-eye" phrases thrown in (Prov. 1:8; 6:20; 30:17; Eph. 6:1; Col 3:20; Exod. 20:12; Matt. 15:4; I Tim. 5:4). God has a strategic job for you in your home just now, and He still expects you to be an obedient child. In so being you honor Him. You may have many opportunities to explain to your parents that from your new point of view you would prefer a course of action which would mean disobedience to them, but you feel your responsibility to obey. Disobedience on your part will mean ruining every chance of effective witness in your home. Remember that the Lord understands your problems and needs far better than you do and will honor your effort to be an obedient child. From God's point of view, He cannot bless your new stand if you disobey His earlier clear command. Blessing cannot be built upon disobedience.

An effort on your part to explain and witness in a loving and non-critical way will be a far more positive witness of the thing you claim to have than an obstinate "I cannot, for I am now a Christian." A loving spirit in your home and in your church are of supreme importance. If parents ask you to do something you feel very questionable, in the line of amusement for instance, which you would choose not to do, how do you deal with that? You are in doubt about the amusement, but there is no doubt about the command for obedience. Will you commit the questionable thing to the Lord, meanwhile obeying your parents? Be sure that they know your preference not to do the thing, and God will honor your obedience until such time as you are free to act on your own decisions. Meanwhile thank Him for this opportunity for absolute dependence upon Him.

### Suggestions Foolproof

Thank you for the splendid answers to questions in "Let's Face It" in the January issue. These are questions many of us face, and the suggestions you offer are foolproof.

East Orange, N.J.

M. MEULLER

Phyllis Mashaw, of Memphis, Tenn., is typical of the thousands of Christian young people whose strong convictions and winning personalities will witness to the reality of the risen Saviour, giving sharp contrast to the emptiness of the Easter parade.



## Among the Lilies

YOUNG people, the Easter parade will soon be upon us and you will be in it! From the smallest country village, decked out with shiny new shoes and flowery bonnets, to swank Park Avenue with top hats and furs, a steady stream of dressed up humanity will head toward church. There will be flowers, sunrise services, cantatas, special sermons. Extra chairs will be dusted off to seat the crowds. From all appearances it will be just another gala Easter Sunday. But it will be different this year.

Beneath the polish and veneer of clothes and flowers there will be hearts that are fearful. The old lackadaisical attitude will be gone. There won't even be a false sense of peace. Mothers will think of sons in uniform and wonder . . . fathers will frown with business concern . . . young men, some in new uniforms and some about to don them, will try to conceal the fear and uncertainty that is inside. Political leaders and those "in the know" will be occupied with fears for our country.

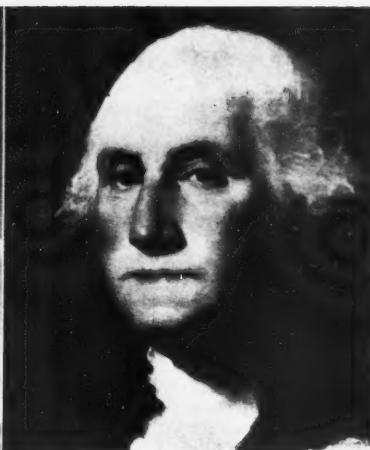
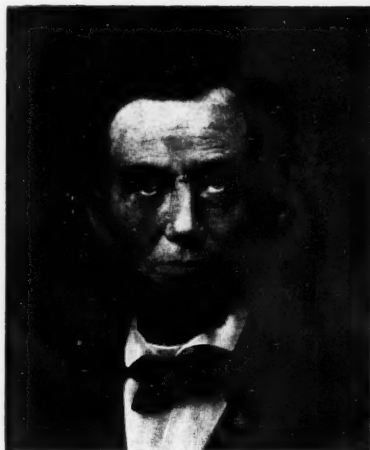
The parade will be different for the masses this year. It will be different for devout, Bible-believing Christians too. For some, there will have been a tremendous change. Last Easter for them was empty, as empty as the tomb it commemorated . . . but in the past year they have been awakened, and now the risen Saviour means something real to them! Many other staunch Christians, as they realize the seriousness of the hour, and as they note the crowds at worship services, will wonder . . . wonder if the time will come when people will no longer go openly to church . . . when Christians will have to hide their Bibles and stealthily meet for fellowship.

This is a sad and fearful picture; but the solid fact and truth behind Easter Sunday is as glorious and victorious as it was the day our Lord arose! And the greatest encouragement God has given us in the midst of it all is the unusual moving of the Holy Spirit among the masses and particularly among the young people of our land. As a result, the impact of the vibrant and energetic faith of young people on fire for Him will be felt as they witness in the midst of the lilies and parades of Easter Sunday.

Perhaps the testimony will be on the battlefield where there is no church building but where there are buddies, G.I.'s who do not know Him . . . or on the campus where Bible truths have sometimes been ridiculed, or in the church pew, or at home. Wherever it is, testimony can be given by life and by word—forceful, ringing testimony that sharply contrasts the emptiness of the parade and the show of Easter and directs attention to the risen Saviour in an effort to make Him real and alive to a confused world.

### CHALLENGE

Jesus said in Acts 1:7-8: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me. . . ."



# Where Are the Christian Leaders?

The question echoes from all walks of life.

The answer? It could be you!

By RICHARD LANGFORD

**T**HE other day I attended a typical Christian luncheon. My companions were all men who would be considered authorities in their fields. One was a nationally known Bible teacher, one a local preacher who is highly respected for true spiritual leadership, one was a businessman who has been active in Christian men's groups, and the other was a physics professor at a university. These men are well known for their stand for the Lord and for their effective witness for Him.

The reason our conversation was typical is because our subject is much discussed in Christian circles today. The professor said, "The present-day world seems characterized by a lack of real leadership. Not only is it true among Christians, but in every field of endeavor." Our Bible teacher agreed, supporting the conclusion on the basis of his observations in different parts of the country. The businessman acknowledged that from his experience that was the case.

♦ AS I left that meeting, I thought about Dr. Howard A. Kelly, that great physician who loved the Lord and was an outstanding witness; about Isaac Newton and James Clark Maxwell from another segment of the world of science. I thought of William Gladstone, that great Christian lawyer who was prime minister of Great Britain, and of George Washington and Abraham Lincoln. They were men who were "greats" in government and at the same time men who were recognized as Christians. Some of them were men who dared to step out with the Lord when they were young, and they set an example for others.

♦ THEN I remembered what to me is the greatest challenge to a Christian in the Word of God. It goes like this, "But be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). That was addressed, not to a great man of renown, but to a young man!

The Lord hasn't told us young fellows and girls that we need to have some great Christian living next door or around the corner to be a help and challenge to us. No, sir! That isn't necessary at all. God wants us to be examples.

I know what an example is, but as I started thinking about this challenge I stopped to think just how much of my

Christian life was lived following someone else's example. Some of my Christian failures could be traced directly to the attitude, "If So-and-so doesn't do it, why should I?"

The challenge to me is that I be the example. In place of searching for somebody else to set the pace for me, I should be a pace setter—not to my younger Christian friends alone, but to all Christians.

Say, young fellow, young woman, does this hit you like it does me? God wants us to be among those to whom others will look! When someone asks, "Just what do you do when you live a Christian life?" the answer should come with a finger pointed toward you and me.

This is, no doubt, the greatest challenge offered to Christians, and it comes directly to you and me. God wants us to step out with Him and His Word as our guide and be examples for all believers. After reading this terrific challenge, I had to ask myself one question. How can I fulfill this challenge? Just a few words farther down in the same chapter I found the answer: *Attendance to reading . . . and living . . . God's Word!*

## PREVIEW OF APRIL SUPPLEMENT

### NEXT MONTH . . .

Wally and Esther Howard will introduce a new feature—WEEKLY PROGRAMS FOR YOUNG PEOPLE'S MEETINGS. The programs will be different, in some ways revolutionary. But after considerable research we are convinced there is a need; so to meet that need we have turned to specialists in the field.

### ALSO . . .

#### DIVINE DRAFT TO CHRISTIAN SERVICE

Thousands of young men are answering the call of service to their country. Paper battalions are rapidly becoming flesh and blood battalions. Robert Thieme, lieutenant colonel in the Air Force during World War II, challenges young recruits with the opportunities for "on the beam" Christians.

#### HEADLINES IN HEAVEN

It may shock you a little . . . might even provoke you, but Orien Johnson's unique article will make you think as he vividly portrays real values.

## LIMITING GOD

Oftentimes we ask God for small blessings when all the while He is ready to give us far richer blessings than we ask: "Expect great things from God," urged the famous missionary, William Carey. His gifts to us are limited only by our capacity to receive. He is able, as the apostle tells us—and not only able but willing—"to do exceeding abundantly above all that we ask or think."

—Christian Observer

March, 1951

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## PITFALLS OF POPULARITY

By HAZEL THOMSON

A warning to those who want to be "it"

**T**HE neighborhood gang was scheduled to meet in Rod's back yard to organize a club. Everybody was enthusiastic. The clubhouse was going to be under the overhanging boughs of a peach tree. Papers, pencils, and ballots were in readiness for the election of officers. It was a great event.

Rod's mother was in the kitchen preparing refreshments, when suddenly her eight-year-old son arrived looking very sad.

"Is the club over already?" she asked, surprised.

"Aint gonna have any club," he stated sullenly.

"No club? Why?"

"Because we all wanted to be president!"

Childish? Very funny? Though it may be childish it's not so funny. Desiring fame, popularity, and honor is quite common with teen-agers and grown-ups, as well as the younger groups.

This trait as seen in the neighborhood gang affair manifests itself quite early in life. We often hear children in their game-playing scream, "I want to be 'it.' I want to be the leader." And some go so far as to say, "If I can't be 'it' I won't play."

Dale Carnegie, the famous author of

*How to Win Friends and Influence People*, knew that people crave these things, so he wrote the book. In a recent poll made by *Coronet* magazine three hundred successful and popular individuals were asked, "What book or books most influenced your life?" The answers revealed that Carnegie's book came second, next to the Bible.

The desire for popularity, the longing to be influential and well-liked by others is so common that not only are books read on the subject, but we see people in all walks of life trying to gain such recognition.

Politicians try baby-kissing; others do a great deal of back-slapping; still others will compete with each other in telling the funniest joke, or in the case of many teenagers, a great deal of clowning and cutting up is often attempted. All this is done for the sake of popularity.

This isn't a new-fangled, twentieth century trend by any means. Away back in Bible days the same traits were revealed. For example, the apostle John in III John 9 tells of a man named Diotrephes who ruined things in the church because he wanted to be in everything and "loveth to have the pre-eminence among them." He wouldn't even receive

John. He wanted to be the big shot!

It is a terrible thing when even God's work is handicapped and spoiled by people who want to be "it."

Jesus in His earthly life was a perfect example for us. One day the disciples came to Him and exclaimed, "All men seek after thee." But Jesus calmly answered, "Let us go to another town." Jesus would not be tempted by popularity and fame just for popularity's sake. He had a greater mission in life.

But does all this imply that popularity is sinful or that Christian young people should not accept it? Not in the least. If your winning personality, charming mannerisms, and gracious influence can attract others to the Lord Jesus Christ, then blessed be popularity and fame.

If you can be a popular athlete and still keep a clear and true testimony for Christ; if you can accept numerous offices and still remain a humble servant of the Lord; if you can sway audiences with the eloquence of the apostle Paul and still be willing to kneel with a drunken bum in some mediocre mission; if you can accept the praises of men without allowing it to expand your pride; if you can write best sellers and still hobnob with common people; if you can charm audiences with a beautiful voice and still be willing to become an unknown missionary in Africa, then popu-

larity and fame are assets.

There is a phase of popularity, however, that is forgotten. It is extremely temperamental and fickle. One day you are the hero, the next you are the villain! Our Lord was treated in this way. On Palm Sunday they cried, "Hail Him!" The following Friday, He heard them scream, "Crucify Him!"

Jonathan Edwards, a great preacher, experienced the thrill of being very popular. Such a mighty revival began in his cultured church that 300 converts were added in six months. He became famous all over the world and in great demand as a speaker. Then, after ten years of this, reaction came against him and he was rudely dismissed from his church. But the true greatness of this man, unspoiled by popularity and fame, was seen by the utter humility and lack of bitterness with which he accepted this defeat. With equal enthusiasm for his Lord, he became a humble missionary to the Housatonic Indians.

If we trust merely in the merits of popularity, we will be sadly disillusioned. Only as we yield our talents and personalities to the Saviour, asking solely to be used for His honor, can we truly experience the joy of "winning friends and influencing people."

# Teen-agers, Outside Looking In

By Wally Howard

Wally Howard's article, "Leaders Are Made, Not Born," in the November, 1950, YOUTH SUPPLEMENT, has occasioned so much comment that here is a sequel to it. Author Howard described, in his November article, the annual Leadership Training Conference held by Young Life Campaign at which recent teen-age converts discussed their previous feelings toward Christianity and Christians, but he gave little indication what their feelings are. So many readers have asked, "What are the feelings of unsaved young people?" that we have asked Mr. Howard to introduce us to some typical teen-agers who will tell us how they felt about us when they were still on the outside.

**C**HARLES G. Finney, the great evangelist, used to say that no minister can preach to people effectively unless he knows how they feel toward the gospel. He must know their prejudices, their intellectual difficulties, and their false notions if he is going to bring the gospel to them where they live.

Have you ever heard a teen-ager say, "Preachers always talk over my head"? Many of them feel that way, even about the witnessing they hear, and one of the big reasons is that we don't know what kids outside of Christ are thinking.

It is not easy to find out how unsaved youngsters feel. Only rarely does a Christian witness get close enough to a teen-ager to have him unburden himself of his true feelings. But one thing is sure: thousands and thousands of fine American young people are harboring false notions that keep them from coming where the gospel is preached. We must go after them and we must know how to deal with them.

Let's meet three typical teen-agers, youngsters who only recently have come to know the Lord Jesus Christ, and ask them to think back to the days when they were prejudiced against Christian things, to see what we can learn that will help us to witness more effectively to their crowd.

♦ **FIRST**, meet Tom Bade. Tom is a sophomore at Wheaton College now, but until his junior year in high school he was as far from being a Christian as any heathen in a foreign country. "I didn't even know there was such a thing as a real Christian," he says now. "I knew there were some fanatics, and they fell into two classes. They were either so introverted that they went around with long faces and never had any fun and were just sissies, or else they were overzealous people who wore sandwich boards or stood on street corners and embarrassed everybody that went by. Several times they gave me tracts, but they never had any appeal for me.

"I didn't want to be like either group. I wanted to be a normal human being, and I couldn't see that religion of any sort had an answer for me. In fact, I didn't think I had any problems, particularly, and since I had never done anything very terrible I wasn't even aware of my sin or of any need for Someone to remove it.

"Then a fellow came around our school. He wanted to start a Young Life Club. I didn't know what that was, but I de-

cided I'd help him out and round up some kids. We had a lot of the big shots in school from the very beginning; but when I found out that this club had to do with the Bible, I wasn't interested and quit for a while. When I started back it was because of a girl.

"I finally began to listen to what the club leader had to say. He showed us who Jesus Christ was, why He had come into the world, and why we needed Him. But more than that his own life showed me that I was missing something big. It wasn't long before I trusted the Lord Jesus Christ as my own Saviour—just because an on-the-ball Christian took the time and trouble to make friends with us, and break down our crazy prejudices concerning the gospel."

♦ **DICK** Parramore, from Chester, Pa., feels the same way Tom does about "real" Christians. "The main thing that kept me from the Lord so long," he says, "was the lives of so-called Christians that I knew. There was a fellow on our baseball team, a pitcher, and not a very good one, who galled everybody on the

team because he was so moody and inconsistent. He would chew the guys out for their lackadaisical attitude toward baseball. I watched him for a whole season, but I was careful to stay away from him. He invited me to church, but I wouldn't go. Instead, I told him what I thought of him.

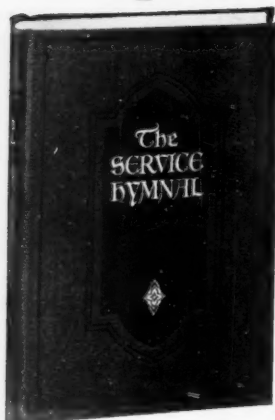
"On the whole my attitude toward Christianity was due to Christians I had met. Those that lived far from Christ repelled me. But there was one girl I admired plenty. She had a genuineness about her that others didn't have. I found out later that what she had was the Lord, and I soon came to know Him too."

♦ **SONJA** KINGSLEY, who recently graduated from fashionable Maine Township High School near Chicago, thought Christians were stupid "because they didn't try to think things out; they just swallowed something that they didn't have any reason for believing." She thought a lot about religion, "but tried to think it out" for herself.

"I thought everybody ought to have his own religion," she says. "I didn't know many Christians, but I thought the ones I did know were wasting their time. What right did they have to say their

Tom Bade, a natural comedian, may have been headed for a bright spot in the show world, but he met an effective Christian witness who won him to the Lord Jesus. Now a sophomore at Wheaton College, Tom uses his talents for the Lord. In the picture he is presenting a skit at a summer Young Life camp. — Rudolph Vetter photo.





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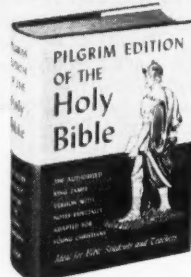
There's the way most of us look to the unsaved teen-ager. I wonder if these impressions are due to the fact that we simply don't take time to try to get next to them? While there is some variation of details, Tom, Dick and Sonja, all three, give proof that it is the *individual* contact that paid off. There is no reason why any on-the-ball Christian, whether he be in the young people's meetings or on the campus, cannot get next to these kids and win them. All it takes is a little "know-how" and a lot of patience and prayer.

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16. And he withdrew himself into the wilderness and prayed.

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